

THROUGH THE SECOND GATE

BAPTISTS IN ACTION AMONG NEW AMERICANS

CHARLES ALVIN BROOKS

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JUDSON MEMORIAL CHURCH, NEW YORK CITY.

THROUGH THE SECOND GATE

BAPTISTS IN ACTION AMONG NEW AMERICANS

By

CHARLES ALVIN BROOKS

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"Christian Americanization"

"The Church and the Foreigner," etc.

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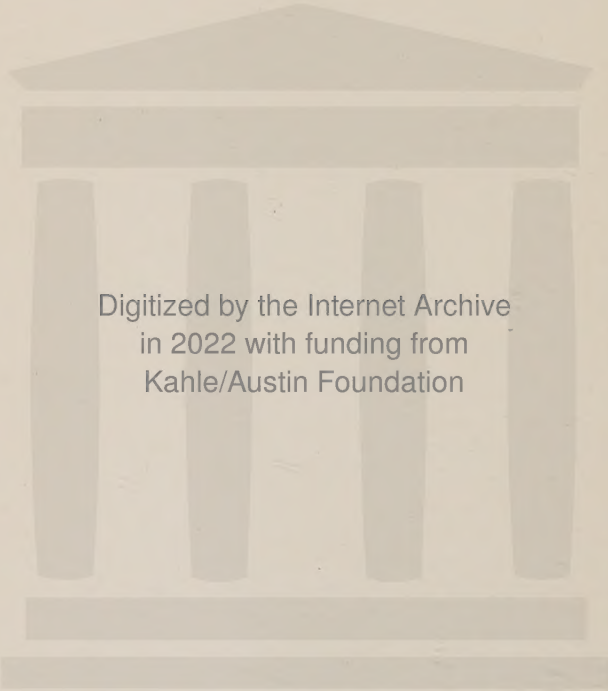
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DEDICATED
TO THE FAITHFUL
AND HEROIC MISSIONARIES
AMONG
NEW AMERICANS



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INTRODUCTION

The Outer Gateway to America has swung wide and free and through it thirty million of human folks have passed in the last one hundred years. Eager, expectant, from everywhere they came with high hopes and bright dreams. To enter was Heaven. To be turned back meant black despair.

But this gate is an Iron Gate. It admits these newcomers to industrial America, to her mills and mines, her grind and grime, to her sub-American slums and her ugly foreign colonies. Mutterings and rumblings of subterranean discontent and unrest portend danger and menace to America. Back through this gate have turned millions, disillusioned of their bright dreams, bereft of their high hopes, with enthusiasm and health left behind in what they had once spoken of as the Promised Land.

There is a Second Gate—an Inner Gate. It is a Golden Gate which opens upon the America of our ideal and theirs. It is a land of happy childhood, of playgrounds and schools and libraries and churches; of friendly folk with the love of God in their hearts which is manifest by love for

their fellow men. Within this gate there is toil, but it is toil with courage and hope of a fair share of the reward of honest toil. Here in this America the newcomer is admitted to a share in the making of America and his gifts are not despised. And the secret of this inner, this better America, is a living faith in God, a belief in the supreme worth of human personality above all material wealth; here is love and sympathy and understanding, and the assurance that the fulness of life which is the purpose of a loving Father is to come from the living Spirit of Christ in the regeneration of every life and all of life.

It is the task of the Christian church to keep wide open that Second Gate and highly to resolve that none shall miss the way.

There is a widespread impression among many Protestants that evangelical mission work among foreign-speaking peoples in our country is not only needless but something of an affront to people who come to us with religious traditions at variance with our own. By others than Protestants any such activity is denounced in the bitterest words as a negation of that religious tolerance which is the essence of religious liberty. These people forget that there are Catholic Orders which are devoted wholly to winning non-Catholics. In various cities are to be seen displayed announcements of services for non-Catholics. Roman Catholic authorities claim 78,000 Protestant converts to Roman Catholicism during the last year

(1921). This of course, is not religious bigotry but any endeavor on the part of Protestants to proclaim a free and open Bible has met with abuse and often with violence.

But apart from any such inconsistencies, we must meet this issue squarely, for to the writer's mind there can be no substitute for an intelligible and faithful presentation of the Gospel of the Grace of God if we are to realize the purpose of God in this movement of millions of human folk from other lands to our own.

There are hundreds of thousands of Orientals in America who came from lands to which we send missionaries. Our treatment of these people is making it hard for the missionary. If there is any obligation upon us to propagate foreign missions there is an equal, if not greater, obligation to make Christ fully known and loved among Oriental people here.

There are vast numbers of newcomers who have a nominal relation to some religious body but to whom this relation has no meaning or reality. There are over 1,660,000 Jews in New York City but only a small proportion ever enter a synagogue. The same thing is true of adherents of Roman Catholicism. To these must be added a large number of immigrants who have lost all faith or regard for the religious institutions in which they were reared. Thousands of children are growing up in utter ignorance of all religion and still other thousands have been trained in

atheistic schools and imbued with blasphemous doctrines. There are aggressive, well-organized, well-financed movements, with skillfully prepared literature, which have as their object the negation of all religion.

The religious destitution, ignorance, superstition and utter lack of moral power, in the lives of hundreds of thousands should arouse the pity and compassion of any Christian who has any vital faith of his own. All of this may be admitted but some still take issue regarding any attempt to place before those who are faithful to the faith of their fathers, our conception of religion.

There is an irrepressible conflict between two conceptions of Christianity. We freely grant the right of any person to choose which he prefers but we also claim the right to bear witness to the conception which we believe to be the Gospel of the Grace of God.

On the one hand is a religion of autocracy and aristocracy with sensuous forms which appeal to the imagination, and superstitions which hold men in their power. It has numbered among its adherents, saints and martyrs, devout and beautiful souls, but it has fostered persecution, and where it holds sway all liberty of conscience is denied and ignorance and illiteracy reach their highest rate. On the other hand where evangelical Christianity has been spiritual and vital, in place of autocracy has reigned religious liberty; instead of

aristocracy religious democracy; and in the place of formalism and superstition, the open Word of God which has everywhere and always been the Magna Charta of civil and social progress.

The remarkable success of evangelical missions among foreign-speaking people, when wisely promoted and adequately supported, is a refutation of the statement that this ministry cannot win.

Only a low spiritual vitality, with its consequent indifference and apathy, can find any escape from the responsibility for bearing loving witness to our faith. To do this without controversy or intolerance is a fine art that is learned only in the school of Christ and comes to those of understanding hearts which are filled with His overflowing sympathy and love.

The story of this ministry is the theme of this volume and to the faithful and heroic missionaries it is dedicated in appreciation of their fidelity and devotion.

THROUGH THE SECOND GATE

PART I

Missionary Aspects of a National Problem

MISSIONARY ASPECTS OF A NATIONAL PROBLEM.

America's Making

IMMIGRATION is a world-old movement of peoples from an over-populated country to a place of larger spaces and greater opportunity.

The ancient home of the race being in the East, the movement has taken a generally westward trend. America as the latest continent to be discovered and open to settlement, with vast spaces and resources, has attracted the greatest immigration in the history of the world.

One marked lesson of history is that immigration has exerted a decided influence upon the country whither the immigrant has come and the country in turn has exercised an equally potent influence upon the immigrant.

The United States as a young nation, with plenty of elbow room has an absolutely unique problem to face. It is still in the making. The process of nation building was not complete when the Constitution was adopted. Whenever men of foreign birth are admitted to citizenship they are taken into partnership in the enterprise of making America.

The general trend and character of American institutions and national life were determined by

the first one hundred and fifty years of organized colonial life. No one could expect a young and virile nation to remain static. The years of development since the adoption of the Constitution have witnessed the mutual reaction of two forces—the moulding of new elements received into the nation and the shaping of the nation by those same elements. Scotch, Irish, Dutch, German, Welsh, French and Scandinavian all exercised a potent influence upon the making of America during the first one hundred and fifty years of our national life. Any intelligent student of America knows that this belongs to the A. B. C. of our national history.

But the thing we forget is that America is not *done* yet. Exactly what part the newer immigration is to play in the further development of America is one of the most searching questions which confront us. That immigration does play an important part is the lesson of all history, including that of our own for the past hundred and fifty years. Our children will live in an America moulded to a high degree by the influence of people of foreign birth or heritage. Any indifference or deliberate ignoring of this fact is little less than a betrayal of our national trust.

Immigration a Social Problem

Before the war the usual point of view from which most Americans considered immigration was the economic one, especially the industrial

phase of it. Immigration has meant an abundant supply of cheap labor, usually unorganized, making it possible to "hire and fire" regardless of anything except the ordinary expansion and contraction of demand. During recent months the country has come to realize the fact that the immigration problem is essentially a social problem, which profoundly affects every institution of American life.

We have been almost abnormally sensitive on the question of the foreigner's patriotism. Some of us who have never been able to grasp the social significance of our foreign colonies have been tremendously aroused concerning this phase of the problem.

We must see that it is impossible to exploit the foreigner, to use him as so much labor material, and expect him at the same time to love America and be one hundred per cent. a good citizen. It is humanly out of the question to develop American standards of living, of education and character, in sub-American slums and un-American industrial colonies.

Much concern has been felt and even alarm has been aroused by the discontent and radical unrest among the foreign element in America. Drastic laws have been passed and restrictions provided for coping with this threatening and sinister peril. There are two methods of fighting fire. One is by water and chemicals hurried to the conflagration by swift engines manned by brave firemen. This

is spectacular and thrilling but not very satisfying to the underwriters. The other method is fire prevention, which calls for clearing up the rubbish and inflammable material that generates spontaneous combustion, and the construction of fire-proof buildings. This does not attract so much attention but is more satisfactory in the long run. We need to give more attention to making our institutions and social order fire-proof, and cleansing them of all inflammable rubbish. Social justice, wider opportunity, goodwill, fair dealing, wholesome surroundings—against such the red peril has no power.

The Real Issue

The gravest concern in these recent years has been expressed regarding the failure on the part of the new Americans to acquire the knowledge and use of our language. This is important and there is little danger that it will be overlooked or ignored. But the supreme consideration is not that of language or even the racial heritage of the new Americans; it is the moral and spiritual vitality of our national life and our social order.

The real problem is this: Have we the moral and spiritual vitality to energize these new elements in our national life? Can we mobilize and release those energies upon which alone we must rely to make this great mass of human life a spiritual unity and mould it after the mind and spirit of Christ? Have we the vision and insight to

maintain the supremacy of human values above material prosperity and to refuse to increase our wealth at the cost of the social well-being and good will of the new comers? Do we really believe our gospel of democracy and are we determined that abundant life shall be the common possession of all in this nation of ours? This is the real issue.

Seeing the Problem Whole

In one sense the immigration problem is a unit; in another it is a series of complicated, intricate, inter-related and varied problems. It is a problem of community solidarity and neighborhood consciousness; a problem in public education, of public health and housing. It involves the foreign language press, nationalist societies and institutions. The problems of one racial group are not the problems of another. The Jew offers a different series of problems than the Chinese or the Japanese. The Catholic group differs from the Reformed. Migrant and casual labor offers perplexities that are not encountered in settled agricultural communities where the people are home owners.

It is important that we think in larger terms and penetrate beneath the surface of the community life. Our plans for education, community welfare and evangelism must be based upon larger and more intimate knowledge and more sympathetic and penetrating insight. In many instances we must get behind the American situation to the

old-world background before we can grasp the significance of some baffling alien activity, prejudice or custom. Much labor trouble would have been avoided and community disturbance eliminated if we had the habit of mind which enabled us to appreciate the deep hidden currents of life which we so constantly ignore.

Then we must consider also the larger community—any given racial group over the entire country.

Buttressed by ecclesiastical organizations of great power and seemingly unscrupulous in their methods, supported by a foreign language press which is often subservient, with social and educational institutions of great influence, many of these groups represent standards and forces wholly irreconcilable to our American social and religious ideals. We are called upon to combat not only the carefully instilled prejudices and suspicions which have poisoned the minds of entire communities, but the whole racial and inherited antagonism and organized opposition to evangelical Christianity.

A Co-operative Task

We have thus far been thinking of the problem created by immigration in general terms, as the common responsibility of all men and women of good will in our country. It is so vast and vital that it must enlist all the wisdom and unselfish service that can be mobilized. We must be prepared to co-operate with every sincere and well-direct-

ed effort for the creation of better conditions, no matter how little we may otherwise have in common with the agency promoting it, if we are assured that its motives are genuine and unselfish.

We are forced by experience to recognize that an undertaking so complicated and difficult cannot be accomplished by any one agency; that there is no patent panacea, no cheap, short or easy way by which millions of men, women and children, born under radically different conditions, can be speedily assimilated into our national life without detriment to it or to them. No merely "happy thought" can bridge the chasm of race, class and religious prejudices and misunderstandings which exist between great masses of people in our land, and make them one.

As it is, we are relying upon the natural forces of our social order to work a miracle, disregarding the fact that it is woefully lacking in spiritual vitality, Christian motive and great convictions.

The Special Task of the Churches

The Christian Church, as the most natural agency for promoting good will and mutual understanding, cannot relegate this task to some other social organization, but has an important and leading part to play.

We cannot here elaborate upon that large responsibility of the Church for making and keeping our social ideals and relationships Christian. We must concentrate our attention on the one out-

standing and supreme responsibility, which devolves upon us as Christians, so to interpret and communicate the Gospel as to win for Christ a commanding place in the life of individuals and the community of the foreign-born folks within our nation.

This task constitutes our missionary opportunity and responsibility. This is the greatest single contribution which any agency can make to the solution of this national problem. Only in an adequate and comprehensive program which organizes the ministries of love and Christian service, working in full and hearty cooperation with all the agencies of good will can we discover any assurance for the future as it concerns the foreign-speaking population in this country.

An Adequate Missionary Program

Such a missionary program must be the outgrowth of experience. It calls for breadth of understanding, depth of insight, clarity of vision, for unfaltering courage, unwavering patience and faith.

As we have just said in another connection, we must repeat here: there is no easy, cheap or clever way, no "happy thought" by which we can meet this challenge to evangelical Christianity.

It is not simply a matter of providing for the preaching of the Gospel in the various languages represented, nor the multiplication of mission stations or organized churches. To get a hearing for

the Gospel is first necessary. Getting the Gospel understood is more than getting it preached. Getting it practiced and applied is more than getting it understood. And all this is not the simple and easy matter it may seem to the uninitiated.

In a general way it is the work of John the Baptist. The rough places must be made smooth, the crooked straightened, the mountains levelled and the valleys filled up, to make a highway for the King to pass over, that Jesus Christ may come to His own.

Foreign Missions at Home

To use a perfectly familiar parallel, about which there is no longer any valid difference of opinion, our program is the program of modern foreign missions. The foreign mission enterprise includes more than the proclamation of an evangelizing message and the conversion of the non-Christian individuals. It undertakes the re-making of the community. No one will be content with foreign missions in Japan, for example, until Japan's industrial, political and social life reflects the Christian mind and spirit. This will come not alone by the conversion of a large number of Japanese, although this is vital and the first essential. It must be accompanied by the education and development of a Japanese public opinion and social life which is Christian. The native Christian in foreign fields finds himself everywhere involved in a thousand customs and habits from which only the re-making of the social life will release him.

In our Home Mission planning we must think in terms of the community, the home, the industry, the recreation, the institutions which constitute the moral and spiritual environment of literally millions of folk in America today, which dooms them to a dwarfed and blighted life and thwarts the loving purpose of God for every human soul.

It would shock most Americans to know to what extent for example, Mexicans in the United States, Orientals, and many Europeans have transplanted their customs and standards to American soil.

This is a credible description of conditions in a single foreign quarter: "In a single dwelling, which is not unlike many we saw, there lived together in ignorant misery, one man, two women, ten children, six dogs, five pigeons, two horses and other animal life which escaped our hurried observation."

Tuberculosis, rickets and other diseases directly attributable to under-nourishment, are the plagues of our foreign colonies. No one can think for a moment that the Healing Christ who is the same today as yesterday, is indifferent to this misery. If in our foreign fields Christian medical ministry is needed, we can prove it is needed in hundreds of American foreign colonies.

The degrading and menacing conditions of many of these foreign colonies are not merely a disgrace to America, but of far more significance, they represent a deadly degradation and menace to human personalities, to little children, to men

and women to whom the rich and full heritage of life, which is their right before God, is denied them and which can never come to them except our ministry is a ministry of the fullness of that life which is in Christ.

In other words, our Christian ministry must meet every human need in these colonies and enlist every service which the community requires until the last person in it shall have a chance at the best God has to offer.

All we have said on this matter of our task, does not involve or imply any weakening of emphasis upon the basic and vital necessity of personal regeneration. It is a plea for a more comprehensive and aggressive attack upon the whole problem, larger plans, more adequate equipment, more far-seeing planning and greater faith and determination.

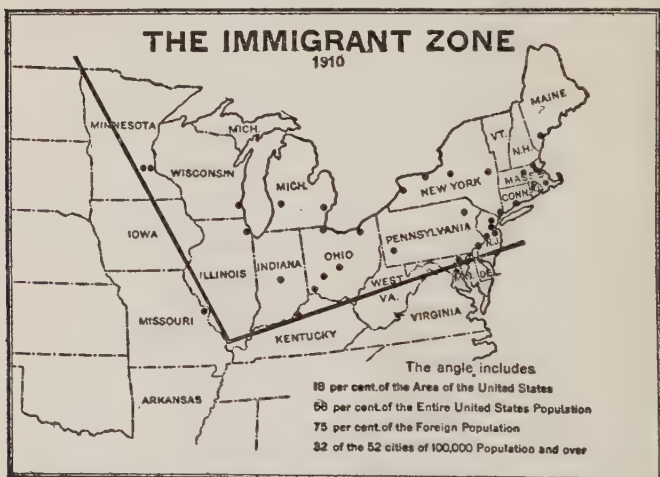
Denominational Co-operation

The immigrant therefore becomes a most significant missionary problem for American Christianity. As a denomination we have been conscious of this in a general way and have been interested for nearly seventy-five years in providing preaching in the mother tongue of several of the older racial groups.

The significant development of the past two decades has been brought about by the influx of unprecedented numbers, the special character of this new immigration, by the acute community prob-

lems which have developed out of the movement and the consequent imperative demand for a fresh understanding and an adequate program upon which evangelical Christianity can cope with the situation.

This situation has occasioned the development of our modern city mission organizations, which being closer to the problem have mobilized the local spiritual and financial resources to grapple with the problem which no local church unaided could possibly meet in a given community.



The accompanying diagram indicates that it is in our great northern cities the majority of the new immigrants locate and just here our denomination must make its most significant new mis-

sionary developments on the home field. It is expensive and sacrificial. No glory and comparatively little numerical strength is added to the denomination in a city where the large sums needed are expended for the prosecution of mission work in the congested areas. It is clearly the path of duty, and in obedience to the spirit of Christ our denomination in such cities as New York, Buffalo, Cleveland, Detroit, Pittsburgh and Chicago, to mention a few instances only, has unselfishly answered this call.

The same thing is true of many of our state organizations, in particular those included in the area indicated on the map where the need is greatest. Massachusetts, Connecticut and New Jersey are as distinctly home mission fields as Idaho and Montana. These Conventions are putting the largest proportion of their funds into this unselfish service.

The Woman's Home Mission Society is confronted with precisely the same challenge as the general Society and is most devoted in its endeavor to co-operate in contributing the indispensable services of trained women workers in this field.

The Home Mission Society is doing its work in this field directly in co-operation with the city and state organizations. It is expending (1921-1922) \$161,375.00 for salaries and expenses of foreign-speaking missionaries. This year the Home Mission Society and the city organizations combined are spending the following sums for salaries and

expenses, exclusive of many items of a business nature which involve considerable additional sums. This table does not include moneys expended in our Christian Community Centers nor for buildings for foreign-speaking churches.

Czechoslovak	14	missionaries, \$20,275.00
*Danes	(See Norwegians)	
Estonian	1	missionaries, 940.00
Chinese	11	" 16,632.00
French	4	" 6,750.00
Hindu	1	" 2,300.00
Hungarian	20	" 23,911.50
Italians	47	" 65,105.00
Japanese	4	" 4,105.00
Lithuanian	2	" 2,900.00
Lettish	1	" 1,280.00
Mexican (in U. S.)	20	" 27,958.00
*Norwegian	7	" 5,045.00
Polish	13	" 16,110.00
Portuguese	4	" 5,400.00
Roumanian	6	" 5,787.00
Russian	10	" 13,530.00
Serbian	1	" 900.00
Slovenian	1	" 1,280.00
Syrian		" 1,000.00
Spanish (in U. S.)	1	" 960.00
*Swedish	7	" 4,210.00

The Home Mission Society appropriated \$32,900 during the fiscal year 1921-22 for equipment for foreign-speaking churches and missions, exclusive of Christian Centers.

*Representing only cooperative work—others supported wholly by states—most of Swedish churches are self-supporting.

The appropriations for Christian Center equipment in cooperation with the Woman's Society and local organizations amounted to \$379,000 for the three years ending April 30, 1922.

In providing for an adequate training of workers over \$200,000 has been expended for buildings and equipment in East Orange, N. J. for the International Seminary and over \$40,000 has been appropriated for the expenses of the Seminary, including the Mexican Department in Los Angeles, for the year ending April 30, 1922.

The Foreign-Speaking Churches

The real test of our denominational program is not in the amount of money expended nor even the number of workers employed. It is in the product—the Christian churches and Christian manhood and womanhood, the Christian influences which have been set in motion in these communities and which actually are moulding them.

There are 80,000 Baptists in this country who use some foreign language in at least a part of their service in the evangelization of their fellow countrymen. They have furnished a notable number of foreign and home missionaries, pastors, secretaries, professors, Christian doctors, lawyers and prosperous business men. They have greatly enriched our spiritual and intellectual life as a denomination and are an asset of incalculable value.

The progress of our newer groups is noteworthy. An intensive study of the work of our Italian Bap-

tists by a committee co-operating with city, state and national representatives, led to the adoption of the following standards and goals, formally adopted at the annual meeting in September 1921.

Goals adopted by the Italian Baptist Convention September 13-15

First Year Goals:

- 1—Sunday school, covering the 15 goals of the Publication Society.
- 2—Young people's societies in every church.
- 3—One service in English each Sunday.
- 4—Definite cooperation with social agencies in the community.
- 5—Making the church a center of community influence.
- 6—60% of the resident members in attendance each month.
- 7—75% of the resident members in attendance at the communion service.
- 8—Personal service league in each church.
- 9—Daily Bible reading and prayer.
- 10—Annual every-member canvass.
- 11—Weekly envelope offering.
- 12—Minimum of \$5.00 per year per capita for the pastor's salary.
- 13—\$100,000 for new equipment of Italian Missions and churches.
- 14—Encouragement of higher education among the young people.

Several of the young men and women of our

churches, representing the newer Americans, have won university honors and others are preparing for medical missionary service and other collateral lines of lay Christian work.

The Crux of the Problem

The co-operation of missionary organizations which must finance and largely plan the work is essential, but the ultimate secret of success is with the foreign-speaking Christians themselves.

After all is said about organization, equipment and adequate financial support, none of these express the most vital need, or represent the crucial point.

The early stages of our missions is usually one of intense evangelistic passion. Every member is a missionary; the atmosphere is electric with fervor and devotion; the new-found joy and freedom must be proclaimed everywhere and incessantly; hardship and even persecution are cheerfully endured.

Then succeeds a period when the group becomes large enough to furnish sufficient spiritual fellowship so that the members are constantly in danger of becoming contented; it ceases to be heroic, to live dangerously, to be non-conformist, to challenge and arrest attention. It is no longer persecuted. A good equipment is secured. It becomes respectable to be known as a member of the Protestant group. The members become financially prosperous and acquire ever larger stakes in the common

prosperity of the community. This is the danger point! Over and over again we have seen this point reached, the progress begin to slow up and the glory fade.

The one thing above all else, which must be our concern, is to make and keep our missions missionary; to see to it that they are renewed and freshly baptized with the passion for Christ and for humanity, nor rest content until He has won a commanding place in their racial group and they in turn have become missionaries to the whole world.



THE CHINESE EASTER PARADE—SAN FRANCISCO.
Our Chinese Mission is the building at extreme left of picture.

PART II

The Field

I.

CHINESE.

Old-World Background

Most of the Chinese who settle for any time in America are from the Province of Canton and speak usually only the Cantonese dialect. This is a matter of considerable importance to bear in mind in any endeavor to employ returned missionaries from China or students from China studying in our American institutions.

The province of Canton has been the field of the Republican movement in China; a very significant fact in view of the statement that the Chinese in this country are from Canton. The Chinese in this country organized to promote republican ideas in China and in numerous ways have reflected the American influence.

China is China—a nation of vast potential wealth, but retarded development. The evils of China are the evils of non-Christian lands. The new day in China is the new day of the Gospel. The past ten years have witnessed marvelous progress and liberalization and America has contributed immeasurably to this advance.

The Chinese characteristics are well known. They represent one of the great forces of the future and Christian missions in America, as well as China, hold the key to that future.

American Background

Estimated population, 70,000.

Principal centers: Boston, New York City, Philadelphia, Chicago and the Pacific Coast. With small groups in nearly every large and many smaller urban communities.

Churches: Practically all evangelical denominations and the Roman Catholic, Buddhist and Confucianists.

Many organizations, especially "Tongs." Some of them, the worst, are not tolerated in China.

The Chinese began coming to this country about 1849, coincidentally with the opening of the West. They furnished a large part of the labor on the railroads' right of way and were always found in the outposts of pioneer settlements. In 1870 there were 100,000 Chinese in California alone.

Today they are of a different type and are to be found scattered generally over the entire country. They are merchants, restaurateurs and farmers, as well as laundrymen. Many are prosperous and a few are rich. Where they are present in large numbers, they follow the usual custom of the foreigner in colonizing. The evils of the Chinese community in some large cities are well known. Gambling is the besetting sin of the people and

their places are most cleverly constructed to outwit the police. The fighting Tongs are a deadly menace. White slavery is still practiced among certain groups who work in secret and are adepts at corruption of all kinds. The majority of Chinese in America are among the most orderly and peaceable neighbors. They are desirable house servants and reliable business agents. It is probably true that only a small percentage are represented by the disorderly and criminal classes.

Baptist Work

Begun in 1869.

No organized Association or Union. One general missionary; one colporter.

Twelve churches and missions (under care of missionaries).

Membership approximately 1,000.

Baptisms reported in 1920, 75.

Baptist work among the Chinese in this country was begun by the churches through individual initiative. The difficulty was in securing competent and trustworthy native workers. In 1870 the Society was urged to erect a building for the Chinese work in San Francisco which had begun with street meetings attended by hundreds. Dr. Graves, who had been a missionary of the Southern Board in Canton, was secured for a short term and Mr. Ah Fung became the first native worker under our Society.

San Francisco has always been the chief port of entry for Chinese immigration and its Chinese community has been the field of the most general and indiscriminate missionary activity on the part of various evangelical denominations. Probably more missionary funds have been invested per capita in that community than any similar spot on the globe. It must be said, however, that in proportion to their numbers there are more Christians among the Chinese than among the Americans in this city.

Our Baptist work is in a very gratifying condition. We have a day school and a night school which overtakes our capacity. Three years ago the Society appointed as its general missionary, Dr. Charles R. Shepherd, formerly missionary in Canton. He has been invaluable as a general director of our work for the entire country. His services are highly valued by other denominations as well.

The reflex influence of our Chinese work upon the evangelization of China is very marked. We have received many hundreds of members who have returned to China and become valuable native workers in their homeland.

The past few years have witnessed a decided advance in the type of members received, especially from the younger group who are securing a higher education and proving a great asset in our general attack on the Chinese situation.

We have probably as fine a cooperative spirit

among evangelicals in Chinese evangelization as can be found anywhere. It is now proposed to unite in the erection of a great Christian center in San Francisco providing for cooperative social and educational work, while leaving the ecclesiastical affiliations undisturbed.

Any sketch of our denominational activity among Chinese would be incomplete without mentioning the large number of churches which conduct successful Sunday schools for Chinese. There are hundreds of Chinese members scattered throughout the country in the membership of our American churches.

American Churches having Chinese classes

(Necessarily incomplete)

Arizona—Tucson, First Church; Indiana—Indianapolis, First Church; South Dakota—Sioux Falls & Deadwood; Wisconsin—Milwaukee, First Church; Massachusetts—Boston, five churches; Maine—Lewiston and Bangor; Pennsylvania—Wilkinsburg and Pittsburgh, First Church; Philadelphia—First Church; Illinois—Chicago, four churches; Connecticut—Bridgeport and New Haven; New York—Central Church and Second Avenue.

II.

CZECHOSLOVAKS

(Bohemians, Slovaks)

Old-World Background

Czechoslovakia, one of the new nationalities born of the war, is one of the most interesting nations in Europe. It represents the blending of Bohemia, Moravia and Slovakia, or ethnologically two branches of the Slavonic race, the Czechs and Slovaks.

These two groups are distinct in several important ways. The Czechs have had a more conspicuous part to play in history and have developed more highly than has been possible for the Slovaks, who have been subjugated for generations. The Bohemian language has been the language of a rich culture. The Slovaks, whose education in their native tongue was suppressed, have consequently not developed a literature comparable to the Bohemians. But the Slovaks wrote in Czech to the end of the eighteenth century and several great Slovak authors made valuable contributions to Bohemian literature.

Bohemia was the cradle of the Protestant Reformation and with Moravia has given the world some of the most knightly Christians. These people have produced great educators, scientists, musicians and religious leaders. Now with the dawn of the new republic these two branches of the Slavonic race have entered upon a new era for which their past is a splendid preparation and prophecy. The Roman Catholic Church, which has dominated Bohemia and Moravia for over three hundred years, has suffered a serious split and the people are leaving the church by the thousands. The new government, while neutral religiously, is known to be strongly Protestant in its sympathies. The other churches are the Lutheran and Reformed Churches (now united), the Congregational and Baptist. Our Baptist work has progressed more favorably in Slovakia, but is now developing promisingly in Bohemia and Moravia.

A very intimate and vital bond exists between the new republic and our own country. Every Protestant influence at work in America directly strengthens the evangelical program in the old country in this strategic hour.

American Background

The Bohemians and Slovaks are here in large numbers. Estimated population, Czechs, 400,000; Slovaks 425,000, though some estimate the Slovaks in the United States as 700,000.

The principal Bohemian centers are New York, Cleveland, Detroit, Chicago and the rural regions of Minnesota, Nebraska and Michigan.

The principal Slovak centers are New York, Newark, N. J., Philadelphia, Scranton, Pittsburgh (vicinity), Youngstown, Cleveland, Detroit, Chicago and Minneapolis.

Both groups have many societies. The Sokol is a characteristic social, educational, political and recreational center to be found in every large colony of Czechoslovaks.

Bohemians maintain several aggressive atheistic Sunday schools.

There are ten daily Bohemian papers and many weekly and monthly periodicals; also four daily Slovak papers and a score of others published periodically.

Churches: (Czechs) Catholic, Reformed, Presbyterian, Congregational, Methodist, Protestant Episcopal and Baptist.

Churches: (Slovak) Catholic, Lutheran, Methodist, Congregational, Presbyterian and Baptist.

The Czechs have been here a long time, having been driven by intolerance from the old country to seek the greater liberty of America. The Bohemian and Moravian brethren were the first comers. Later came the "free thinkers" and other rebels against religious autocracy and intolerance. The Bohemians or Czechs represent skilled laborers, a large professional class, business men and many farmers. In Nebraska and

Minnesota there are agricultural communities as completely Bohemian as if they were in the old country. They have taken a keen interest in American politics and are a factor to be reckoned with, especially in Chicago, which is the greatest Bohemian center.

The Slovaks largely have been laborers and mechanics in the steel and leather industry and mining fields. In the larger cities like Boston, Philadelphia, Pittsburgh, Cleveland, Richmond and Chicago, the Slovaks have successful manufacturing establishments, their own banks and merchants of their own. The Tatea Film Producing Company of Chicago is a Slovak establishment.

Baptist Work among the Czechoslovaks

Our work began among the Bohemians in 1888 and among the Slovaks in 1898. We have one Union with 32 missions and churches and an aggregate membership of 1799. Baptisms reported last year (1920) were 176.

Two papers are published: Czech and Slovak.

Our Bohemian work has its principal center in Chicago where it has grown steadily in influence and power. There are over a thousand in attendance in our Sunday schools there each Sunday.

Our Baptist Slovaks in America have made remarkable progress both in financial support of their work and in the matter of higher education.

One of our layman, the son of a Baptist pastor, has been admitted to the bar and another, the son of still another pastor, is a law student. One of our members, a graduate of Denison University, is an instructor in chemistry in a large city high school. We have two candidates for the ministry in college and another in active service is about to take his bachelor's degree from a leading University.

Our Slovak work has been handicapped owing to an unstable supply of leaders, but it has spread extensively so that we now have more Slovak churches and missions than Bohemian.

Five years ago the Slavic Training School was instituted and we now have a Czechoslovak Department of our International Seminary at East Orange, N. J., with seven students.

The prospects are most encouraging for a steady growth as we have a number of fairly well trained missionaries. Several of our fields, however, are without regular pastors. We have not reached our maximum of efficiency in this group, but every indication points to a steady improvement and advance. Several of our best men are looking forward to service in Czechoslovakia.

III.

DANES

Old-World Background

Denmark, while a small land, has had a large place in the development of Europe. Hardy and courageous, she has endured much and achieved much. The blood of Englishmen to-day contains a large admixture of the Danish element and if we may be permitted to express an opinion, we consider that the Danish rather than the Norman strain has given the English their present strength. The ancient home of the Anglo-Saxon was the peninsula of Denmark.

This small nation has developed a high degree of art, especially sculpture. Thorwaldsen has easily a leading place among the more modern sculptors. They have developed the practical crafts and sciences to a high degree and have excelled as scientific agriculturalists.

The State Church has been unfriendly to free church movements, but in recent years our churches have entered upon a new era of growth.

There is projected a well organized training school in the city of Copenhagen which has made

a good beginning and which is being aided by our Foreign Mission Society.

American Background

Estimated population 400,000.

Principal centers: Wisconsin, Minnesota, North Dakota and Pacific Coast.

Churches: Lutheran, Congregational, Methodist, Episcopal, Presbyterian and Baptist.

The Danish people did not begin to come here as early as the other Scandinavians. Their status and character is practically the same as that of the Swedish-Norwegian groups.

Baptist Work

Begun in 1856.

Conference reports 46 churches and missions with a membership of 4,038 and 231 baptisms last year (1920).

One periodical. Theological school in connection with Des Moines University.

Our work among Danish people began in connection with the Norwegians in Racine county, Wisconsin. The strongest churches to-day are in Minnesota. When the Danish Baptists formed a conference of their own they moved their training school to Des Moines where it is now maintained as the Danish Department of the Des Moines University. The Danish Baptists have been conspicuously successful in financing their

work. They are a fine group, well organized and promise to develop a good group of young people of the second generation. They have contributed some high grade missionaries to the foreign field and are a spiritual asset to the denomination.

IV.

ESTONIANS

Old-World Background

Estonia is another of the new republics emerging from the chaos of the war, although not yet formally recognized by the United States. It was formerly one of the Baltic provinces of Russia and is now Russia's closest neighbor—the threshold of Petrograd—where the old lines of rapid communication were established with trains *de luxe* traversing the distance in a few hours.

As the Balkans are the causeway between the East and the West, so Estonia is the “bridge between the utilitarian West and the mystic East.” The territory of the Republic which lies directly south of Finland across the Gulf, comprises an area larger than the combined area of Denmark, Holland, Belgium and Switzerland, with a population of more than a million people. It is of importance to note that its frontiers are the natural ethnographical boundaries, the frontiers of speech and race. It has nothing in common racially with the Russians, Germans, Scandinavians or their nearest neighbors, the Letts.



ESTONIAN GROUP, SECOND AVENUE BAPTIST CHURCH NEW YORK CITY

The racial antecedents of the Estonians are those of the Finns and Magyars. Their forebears were the Mongolian trans-Ural Turanians who some few centuries B. C., crossed the Ural Mountains and by the 5th century had settled on the shores of the Baltic and the fertile plains of Hungary. They fell the victims of the dreadful Teutonic Knights, the Poles, Danes and Swedes successively and in 1710 Peter the Great incorporated them into the Russian Empire. Their land was occupied by the modern survivors of feudalism—the Baltic German Barons and was an apple of discord for intriguers, both German and Russian, and the poor Estonian people were the victims. Now the double tyranny is broken. The Republic of Estonia has emerged from seven centuries of oppression to take its place among the free nations of the earth.

On January 10, 1918, the representatives chosen by universal suffrage comprising the Estonian National Conference proclaimed the Republic. It is time America paid its tribute and recognized this *de facto* government.

The Estonians are largely agriculturists and have attained a high degree of perfection in this industry. Few peoples know how to make their soil yield a higher return than do these sturdy northerners. A large part of the land (52% by Germans) was held by the Baltic Barons (German and Russian), but with the advent of Bolshevism

these lands were largely confiscated and the Republic has not been able yet to settle the question of land tenure, which is one of the most acute questions confronting it. Baron Uxküll, well known among American Baptists, was one of these Barons. He is now in Germany.

The Lutheran and Baptist churches are the only Protestant groups among Estonians. The Orthodox church before the war exercised absolute and despotic power. Both Lutherans and Baptists suffered persecution. A number of the nobility were Protestants however, and one of the princesses of the Russian reigning family was a Baptist.

The country suffered great hardship and devastation from plagues during and after the war. Many refugees from Russia were marooned there and among them the nobility and the intelligentsia are in the majority. At present it presents a splendid base of operations for evangelical Christian service.

Our Baptist work has sprung into new life with the release from persecution and repression. We have had no training school for leaders but have developed several strong men who may be relied upon to guide the work. An Estonian Baptist Seminary was opened in Estonia early in 1922 with 13 pupils and 3 teachers, and we may confidently expect a splendid development of our work in that land.

American Background

The Estonians have not come to America in large numbers. It is estimated that there are about 10,000 here. They are scattered thinly in various eastern States. New York City has the largest colony. They have settled in New York City, Boston, Philadelphia, Chicago, Detroit, Washington and San Francisco; indeed some Estonians may be found in almost every large city and in many of the smaller communities. They are living in well defined groups at some places, as in Moorcroft, Wyoming, where eleven families are located. Each of them has about 640 acres of land upon which they raise grain and cattle. There are also about twenty families of Estonian farmers in Irma, Wisconsin. There are also Estonian farmers in the vicinity of New York City, in Long Island and Staten Island.

The Estonians are mostly mechanics, carpenters or sailors. Several young men are studying in Columbia University.

There has been published an Estonian weekly "Uus Ilm" (New World) by the Estonian Socialist organization, 1787 First Avenue, New York City, for more than ten years and a Christian Monthly, "Amerika Teekaija" (The American Wanderer) which has started its fifth year, published by some Estonian Baptists, office 80 Fourth Avenue, New York City.

Baptist Work among the Estonians

There is but one Estonian Baptist Church in America and that is located in New York City, with Pastor Tetterman, from Reval, in charge. The work was begun by a high grade Baptist layman who is a publisher and an earnest and devoted man. The church now numbers twenty-five and meets in the Second Avenue Baptist Church. It has been recruited from those who were Baptists in the old country and until 1921 had no pastor. It is expected under the leadership of Mr. Tetterman, who was one of the most vigorous and faithful of our leaders in Estonia, the church will be able to become aggressive and minister to a larger number of people. The same difficulties confront this group as obtain in the case of the Letts. The population is much scattered and the only tie with the church is the kinship of language.

V.

FINNS

Old-World Background

Finland is to-day one of the new Republics which has emerged out of the break-up of the Russian Empire. Her history is replete with interest to the student of modern nationalism.

Racially the Finns are Mongols, related intimately to Finnish tribes scattered throughout Northern Russia and Siberia, on the Volga and among the Ural Mountains. They are historically connected with the Estonians, Lapps and Magyars and their language indicates this kinship in a marked degree. Curiously, most Finns in contrast with most Mongols, are of rather light complexion. They migrated to this peninsula before the Christian era and were converted to Christianity, often times rather forcibly, by the Swedes, who were their first conquerors. Since the middle of the 14th century they have been more or less under subjection either to Sweden or to Russia. Their land has been a battleground for the conflicts between the Russians and the Swedes until 1809 when Russia became dominant. A considerable

degree of autonomy was enjoyed until 1905, which permitted the ancient Swedish Constitution to remain in force and a national army to be maintained.

The population constitutes an interesting adjustment of two very different racial stocks, the Swedes and Finns. The Swedes compose 12.9% of the population and the pure Finns 86.7%. The rest are Germans, Russians and Lapps. The Swedes have retained their own language, which has represented most of the culture of the country. They have intermarried but slightly. With the new national independence a Finnish renaissance has taken place. The State Church, which is Lutheran, reflects this proportionate division of racial stocks, as does the Riksdag (Parliament).

There is considerable radicalism among the Finns, although the great mass are seriously religious. The people are largely agriculturalists. There are, however, a number of large and some very beautiful cities. The country is picturesque and diversified. Many curious and interesting customs obtain especially in the North and East where the pure Finns predominate.

Congregationalists and Baptists share a small evangelical work among both groups. Our own work is rather feeble among the Finns. The Swedes have made almost no effort to learn the national language and there is no native training school for our pastors. Since the war a decided

quickenings has been experienced in the religious life of the Finns.

The people, while primitive, are generally serious, persevering and thoughtful. Many splendid and heroic characters have been produced by the nation, and its heroic endurance under Russian tyranny endears Finland to all liberty-loving hearts. She has a most promising future before her and bids fair to recover very rapidly from the after effects of the war.

In the division of responsibility for promoting our Baptist work in Finland, England and Swedish Baptists have been asked by the Baptist World Alliance to accept the role of big brother.

American Background

The Finnish population in America is estimated at 400,000. The two prominent racial elements of the old world are to be found here. It is impossible to state exactly in what proportion they have come to this country. The most reliable figures seem to indicate 300,000 pure Finns and 100,000 Swedish-Finns. They are rather widely scattered from Central New England to the Pacific Coast. They are to be found in New York, Northern Ohio, (Astabula Harbor) Northern Michigan and Chicago, Northern Minnesota and in Washington, Oregon and Northern California.

They are mostly industrial workers, although some are farmers. The Finns (pure) are rather ardent radicals and have founded a socialist col-

lege in Duluth, Minnesota. Some have espoused communism and are bitter foes to evangelical religion. As a whole they represent a rather religiously destitute group. They are either Protestant or nothing and ought to be open to religious approach.

Churches: Lutheran, Congregational, Baptist.

Baptist Work among the Finns

Finnish- and Swedish-speaking Finnish churches reported 712 members in seventeen churches with 22 baptisms in 1920. As a denomination we began work among these people in 1890.

The Swedish-speaking group are relatively much stronger, better organized, more aggressive than the pure Finns. They have a periodical published in Chicago and a Conference which meets annually.

One of the perplexities to the missionary societies has been the failure of this group to reach or influence the pure Finns. The reason for a separate existence from the Swedish Conference has been given as precisely this—the obligation and responsibility for developing missionary work among the pure Finns.

We have suffered several disappointments in our efforts to foster missionary work among the Finns, although some very earnest and faithful souls have been gathered into our churches. The difficulty seems to be in the lack of a trained and stable leadership.

It is a perfectly fair question whether we as Baptists have any assured future with this group. Unless some marked indication is forthcoming we will be forced to conclude others are better adapted to do this work than we are. If a strong personality should emerge from this group, who commanded the confidence of his own people and the missionary leaders and who could interpret for us this baffling situation we might find the solution of the problem. Some providential indication is most earnestly to be desired.

VI.

FRENCH

Native Background

The French element in the United States is derived from at least two distinct sources. By far the largest number are from French Canada. In the South, especially in Louisiana, are many descendants of the early French colonists, and in this part of the country are important numbers from France. In addition to these there is still another French-speaking element who are not French, but come from the French colonies in the West Indies, and use the French language.

Our Mission work has to do almost wholly with the French Canadians and it is of great importance that we understand their peculiar background.

When Canada's status as an English colony was finally settled, after a turbulent period of conflict with the French, the French population were guaranteed certain very definite privileges. They were allowed to maintain their language and their

own educational and ecclesiastical institutions and given representation in Parliament with the use of the French language in addressing the body. In Eastern Ontario and Quebec this element of the population have continued to maintain a distinct racial life. The business life of the section is largely bi-lingual. The French have clung tenaciously and uncompromisingly to their guaranteed rights and have developed an alien civilization as an island in the sea of Canadian English-speaking life. The dominant religious influence is Roman Catholic and Roman Catholicism of a most intolerant and bigoted type, persecuting and bitter.

During the recent war the French were a problem to the Canadian government and demonstrated that they had practically no deep affiliation with France, but were supremely animated by religious considerations. It was only after concession had been made which assured the French Canadians that they would be officered by their own group, ministered to by their own chaplains and brigaded separately, that they came into the conflict on the side of their government. This hyper-selfconsciousness furnishes one of the most significant characteristics of the French Canadian people.

Missionary work in Canada has developed and been prosecuted under great difficulties and for the expenditure of effort and money with comparatively meager results numerically. While

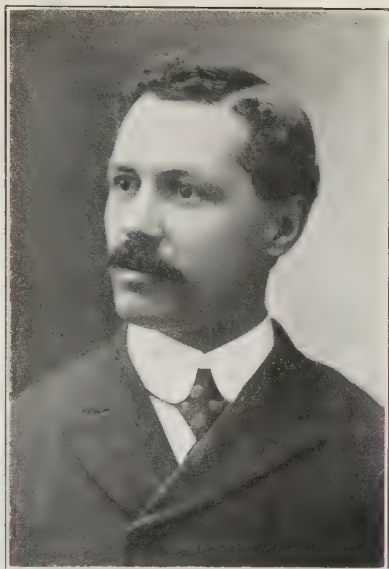
several thousand have been converted, Protestantism has never leavened the life of the people, modified their bigotry or liberalized their religious thinking. It is largely this element with which our French missions in the United States have to deal.

United States Background

Population in the United States 500,000.

Churches: Roman Catholic, Methodist Episcopal, Presbyterian, Protestant Episcopal, Baptist.

The French Canadians have settled mostly in New England. There are important French elements in Northeastern Ohio and about Detroit, Michigan, which are largely European French. In New England they are found in largest numbers in the industrial centers of New Hampshire, Massachusetts, Rhode Island and some places in Connecticut. There are considerable numbers in the eastern part of Maine as well and a few rural colonies in Northern Vermont and in New Hampshire. It was many years ago that they began to come and a second and third generation are found here. We have intentionally omitted from this sketch any reference to the Huguenots who fled from France after the revocation of the Edict of Nantes. This element does not enter today into our missionary problem but is a valuable element infused into the blood of our nation from colonial days.



REV. O. BROUILLETTE
Formerly French Missionary, Salem, Mass.,
now doing reconstruction work in France
under appointment of the American Baptist
Foreign Mission Society.



RUSSIAN MISSION, LOS ANGELES.

Baptist Work among the French

Begun in 1849.

One Union with 10 missions, but with the membership merged in the English-speaking churches.

Publication: French Baptist organ published in Canada.

The history of our French missionary work constitutes one of the most thrilling chapters in Baptist annals on the continent. It is the story of bitter persecution, including (in Canada) imprisonment. Many names represent characters of splendid moral and spiritual courage, as for example, Father Chinaque and likewise such rare saintliness as that of the late Dr. J. N. Williams, general missionary among the French.

Mission work was prosecuted in Ohio and Michigan and a strong self-supporting church, which has since ceased to maintain a separate existence, was organized in Ohio. Some good workers in France today were once members of that church. Our French missionary enterprise was vigorously followed for fifty years. A French Department was for several years maintained in connection with Newton Theological Institution which sent forth a fine corps of devoted and well equipped missionaries.

Dr. Williams was the General Superintendent and his beneficent influence was everywhere manifest and still lingers, although he passed away in 1914.

In recent years the work has not expanded

owing to the fact that the population has been practically static. The French Department at Newton was closed after a few years and nearly all the workers in the field now are men who left school more than twenty years ago.

It is a question which is open to a serious consideration whether we have not relaxed our aggressiveness unwarrantably, now that the liberalizing influences have begun to manifest themselves. Some of our most devoted and clear minded French missionaries feel that our present policy of gradual retrenchment is a grave mistake and a betrayal of the past. We must definitely face this challenge and agree if possible upon a policy.

We have some vigorous French churches, such as Waterville, Maine; Lowell, and Salem, Worcester and Manchang, Massachusetts; and Woonsocket, R. I. In Rhode Island we maintain a general missionary and in New Bedford the work is bi-lingual. There are other mission stations where regular services are maintained and French Baptist members are scattered throughout other parts of New England in our regular American churches. There are a number of well appointed buildings set apart for our French work, notably Salem, Worcester, and Lowell in Massachusetts and Waterville, Maine. Too high words of appreciation cannot be used to characterize our French missionaries, every one of whom has been tested severely and not found wanting.

VII.

HEBREWS

There are 3,300,000 Jews in America. It is difficult to say just how many are the descendants of older Americans. The immigrant Jew comes from Eastern Europe today, principally from Russia and Poland.

It is unnecessary to enlarge upon the characteristics and peculiarities of the Jew. We think we know him always and everywhere but we are quite likely to be mistaken in our generalizations.

There is a widespread anti-Semitic propaganda of hate and suspicion since the war. We have seen in Europe various posters calling upon "Germans, Christians, Anti-Semites" to assemble in mass meeting to consider the Jewish menace. In America there has been widely circulated propaganda containing the most damaging statements, but wholly unsupported by any authentic evidence which a judical intelligence could accept as creditable.

Jewish men and women have attained high rank in England, Holland, France and Germany as well as America. They have a positive genius for philanthropy and public service.

Religiously, the Jew is a problem to his own leaders, as well as to Christian churches. The advent of Jewish residents in the vicinity of a Christian church is usually the signal for the withdrawal of the institution to another locality.

There are 1,660,000 Jews in New York City and of that number only 97,000 are enrolled in the synagogues. They are to be found in ethical culture societies, much sought by educated Jewish young people, in the Christian Science churches and various Reformed synagogues which offer some other religious life than the old Jewish forms and ceremonies. Comparatively few are strict orthodox Jews, keeping the letter of the law. The synagogues are filled on high festival days, as attendance is considered necessary to good form and social standing.

Christianity has made all too slow progress among modern Jews. There are a few isolated Jewish churches in Russia. A rather successful mission is carried on in England and from that as a base extended to European cities. The same is true of Holland.

In the United States, Christian work among the Jews is in ill repute among many who are deeply interested in it, owing to the fact of repeated disappointments suffered through unworthy leaders and the meager results attendant upon the work.

Several denominations maintain general missionaries but very few are satisfied with either the progress or the program.

There are many fine Jewish Christians in our American churches who have become converted through the regular ministry of these churches and not in segregated Jewish missions. It is a rather striking commentary on our evangelical missions that the chief concern for the Jew seems to be among those who hold the premillennial doctrine of our Lord's return. Just why all Christians should not believe in and work for the salvation of the Jews it is difficult to explain.

As a denomination, Baptists have had a rather disappointing experience, but fresh interest has been aroused and plans are on foot for the promotion of work along better lines and with a view to eliminating the points of weakness and danger which have ruined the work in the past. We should all pray afresh for the quickening of the spiritual life of the great people who represent such vast and unmeasured possibilities for good.

In Buffalo there is what some believe will prove a model Christian Community Center, known as "The House of the Prince of Peace." The Director and his wife are Baptists and Baptists hold the property. Our Society receives and transmits special gifts for this work.

VIII.

HINDUS

Old-World Background

The Hindu race is one of the most ancient among those who have survived until modern times. Their general history and background are familiar, perhaps more so than many of the peoples who come to us from Europe. Several distinct religions are to be found among Hindus, and many differences which escape the general attention. They represent all gradation of the social scale from the "untouchables" to the proudest Brahmin. Hinduism, Buddhism, and Mohammedanism comprise the faith of the largest numbers. Christianity has won notable victories and has been met with competing modifications of the old faiths and attempts to blend the spiritual elements of various faiths. Numberless sects, such as Sikhs, Theosophists, Bahaists, etc., have sought to satisfy the religious cravings of the Hindus.

With practically no national self-consciousness until recently and representing many principalities and petty kingdoms, they have had an artificial unity under British government for over a

hundred years. Answering the call of radical elements who would throw off the British "yoke," influences now are at work which not even the agitators can control and no one dare prophesy what is to be the future of India.

American Background

There are comparatively few Hindus in this country and these are almost entirely located on the Pacific coast. With severe restrictions upon their entrance, they have not come in such numbers as to constitute a "menace," but they have been most unwelcome and they are confronted with a hostility which is amazing. They have settled in considerable numbers in the Imperial Valley of Southern California and have engaged in cotton cultivation with great success. There are a few scattered along the coast, especially in Astoria, Oregon, and in parts of Washington. There is an appreciable number of Hindu students in the various schools of higher learning.

Their strange native dress and swarthy skin mark them at a glance as Orientals and the people on the Pacific coast have not taken kindly to them.

In a report recently received, the writer says, "This year there are not so many Hindus, when I say Hindus, I do not mean the people who believe in the religion called Hinduism, for there is hardly anyone here belonging to that religion, but I mean the non-Christian people. Nearly half of these people are strictly Mohammedans and the

rest are Sikhs. Both have hailed from the province of the Punjab in Northern India. Both have been splendid farmers at home and they make the best farmers here. Both are strictly devoted to their respective religions. Both are firmly loyal to their country and interested in the political movement headed by Ghandi.

"The Mohammedans and the Sikhs from the Punjab and from where all these people here have come, are the least touched by Christianity; not because of any lack of Christian activity, but the almost super-religious nature of the Sikhs and the religious bigotry and fanaticism of the Mohammedans keep them out of Christianity."

There are a number of cultivated Hindoos who are here in small numbers as propagandists of Indian cults who have been warmly welcomed by sentimentalists, and several "temples" of weird rites have been erected as the home of these imported religions, which, as Phillips Brooks shrewdly said, would be certain to have no "duties" attached.

Baptist Work among the Hindus

We have under appointment a native Hindu, Mr. Theodor Fieldbrave, who has recently returned from India with his bride, a charming Christian young woman who was a teacher in the Thoburn Institute. Mr. Fieldbrave is a graduate of Colby College and Crozer Seminary and comes of a Christian family. The reception accorded him

by his fellow-countrymen has been cordial and all doors are opened to him. But his greatest handicap is the difficulty, or rather practical impossibility, of overcoming the effect of American hostility. The work thus far has been wholly personal, except for small groups gathered in private houses. We are eagerly expecting a break soon and hope for a really Christian group to form the nucleus of an enlarging influence among these Orientals. Mr. and Mrs. Fieldbrave are pioneers and need the assurance of a sympathetic support from all evangelical Christians.

IX.

HUNGARIANS

Old-World Background

The Hungarians (ethnologically known as Magyars), are of Mongolian stock, but are not to be confused with the Huns of Attila. They have possessed the fertile agricultural plains of central Europe for many centuries and are a cultured and progressive people who have maintained the principle of representative government for a thousand years. They are industrious and law-abiding and excellent agriculturalists. Their musical ability is highly developed and they have produced at least one painter of first rank, Muncasky, who painted the familiar "Christ before Pilate." They early espoused the Reformed faith and one of the leaders, Boskay, is represented by a statue in the Reformation monument at Geneva. Louis Kossuth represented a large element in their passion for liberty. Their national poetry is of a very high order. Petofi would do honor to any nation. They have also produced some great novelists, such as Jokoi, whose power places him in the front rank of great writers.



REV. N. DULITZ IN CHILDREN'S SERVICE OF THE HUNGARIAN CHURCH, NEW YORK CITY.

The aristocratic or junker class largely represents the landed proprietors who have been intolerant and contemptuous of the middle class and laboring people. This attitude has driven many of the most sturdy and desirable people to America, who are in the main among the most promising elements of the newer immigration.

The Roman Catholic Church was the State Church until 1848 when all churches were nationalized and could receive State aid. A large degree of religious liberty is now afforded all faiths. Besides the Roman Catholic, the Reformed and Lutheran churches are strong. Baptists have a vigorous and flourishing denominational organization which has furnished us several valuable leaders for our work in America.

American Background

Estimated population in United States 450,000.

Principal centers: Bridgeport, New York, Eastern New Jersey, Philadelphia, Pittsburgh, Buffalo, Cleveland, Toledo, Detroit, Northern Indiana, Chicago, San Francisco, St. Louis and the mining regions of West Virginia and Virginia.

Newspapers: Three dailies and several weekly and monthly papers.

Churches: Reformed (U. S. A.), Catholic, Lutheran, Presbyterian, Congregational, Episcopal, Baptist.

The Hungarians are among the newer comers to the United States. They represent less than

half a million of population and have not been here long enough to make a conspicuous contribution to the public life of the country. Nevertheless they represent one of the most substantial elements among the foreign-born peoples. They are industrious and law abiding. They are property owners and eager for education and constantly improving conditions.

Baptist Work among the Hungarians

Begun in 1900.

Hungarian Baptists in America rank second among evangelical bodies with 28 churches, 10 missions and 1,517 members. Baptisms reported in 1920 were 134.

As a denomination we have been carrying on missionary work among them for 21 years. The story of our work in Cleveland is an interesting one. Cleveland is probably the most influential center of Hungarian life in America. Fifteen years ago we had one small, poorly equipped, and comparatively unorganized mission. Today we have three well equipped, well organized churches, with an aggregate membership of 350. The 1,517 Hungarian Baptists are organized into a vigorous Union which maintains three periodical publications, promoting aggressive evangelistic and missionary plans, standard Sunday schools and young people's organizations and enthusiastically supports the general denominational program. With

hardly an exception they contribute to the New World Movement.

Ten years ago but three of our missionary pastors had completed the work of a standard Seminary. Today five have done so and ten have finished the work of our Junior Hungarian Seminary; eight are enrolled in the International Seminary at East Orange, one is in Colgate University and one other is preparing to take advanced work in another standard school.

We began our work with very inadequate building equipment. Fifteen years ago but one building owned by the denomination was set apart for Hungarian work. Today there are thirteen distinct, well appointed buildings used for Hungarian missionary work. The others hold their services in English churches. There are a number of Hungarian Baptists scattered through English and German churches in places where the Hungarian population is small. Our Hungarian Baptists are nearly all consecrated tithers. They are strict as to their discipline, aggressive and enterprising and represent a high type of evangelical Christianity which is a valuable spiritual asset to our denomination.

X.

ITALIANS

Old-World Background

The Italian people are now united under one national government representing great variation of traits, temperament, capabilities and achievement. Nationally, Italy stands as one of the great nations of the world, with a historical background unsurpassed in wealth of color and contribution to the history of world progress. One is tempted to launch out into a panegyric concerning all that Italy as a land has meant to the race. Modern Italy, with which we are practically concerned, represents a generation not far removed from such great souls as Garibaldi, Mazzini, and Cavour. Present day scientists, artists, musicians, professional men and educators are still continuing the best traditions of the past. While in the popular mind the Italian is temperamental, we need to realize that he is also constructive and practical. Roman Catholicism has perhaps less influence upon national policies and popular thinking in Italy than in any Roman Catholic country. The great and inspiring Protestant traditions



TEACHER TRAINING CLASS OF YOUNG ITALIANS OF DIETZ MEMORIAL, BROOKLYN.
(Professor Antonio Mangano in center; Rev. V. Coletta, pastor, standing at left.)

which constitute the story of the Waldensians are a common heritage of Christendom and represents one of its most heroic chapters.

The influence of America and Italians in America upon the community life of Italy is very marked. This is especially true of Protestant missionary work. The immigration of Italians to America in large numbers was the beginning of the new era of immigration and constitutes one of the most arresting challenges to our religious and social life which has confronted American Christianity. It is of the greatest importance that we appreciate the background and heritage with which the Italians come to America.

American Background

The Italian migration did not set in fully until 1890 when they represented 18% of all the new comers. The next decade they composed 23.3%. There are now estimated to be 3,500,000, next to the German, the largest racial group among the foreign population.

They are also more widely scattered than any other racial group next to the Germans. There are few Northern cities where they are not found in important numbers. At first they were mostly day laborers, but now represent skilled labor, and business enterprises of large commercial importance and the learned professions and have begun to avail themselves largely of the opportunities America offers for higher education.

There are many influential Italian societies. Among them an American patriotic order, the Sons of Italy, to which most of our missionaries belong.

There are several daily papers published in Italian and many other periodicals.

Churches: Roman Catholic, Reformed, Methodist, United Presbyterian, Presbyterian, Congregational, Protestant Episcopal, Evangelical Association, Moravians and Baptists.

Baptist Work among the Italians

Begun in 1894. Now 70 churches and missions with 3265 members. Baptisms reported in 1920, 248.

Publication L'Aurora, weekly. Organization: The Italian Baptist Association.

Our Baptist work falls into two distinct periods. The earlier period was one of rapid expansion with leaders almost wholly untrained, many of them unreliable and proving tragic disappointments. Very little remains intact of the work of that first period. However, a few of our present missionary pastors are men who came to us from that work and represent the one valuable and permanent asset.

Today we have as fine a body of leaders as can be assembled in any group of similar numbers. With the exception of one or two, our pastors are all graduates of some recognized school. A number of them have university degrees. The Italian

Department of Colgate, now incorporated in our International Seminary, has supplied the largest number of our missionary pastors. The churches are being organized on constantly improving standards and a number of them are excellently equipped with modern buildings. We have every reason to be grateful for and proud of our Italian work. It is second to none in the country in point of leadership and efficiency and recent actions taken by the churches give assurance that the next few years will see the achievement of new and higher goals. Many English-speaking churches have rendered great service in fostering Christian service among the Italians and some of our best leaders were converted in our old-line American churches.

XI.

JAPANESE

Old-World Background

Japan, the Island Empire, is greatly overcrowded and has sought an outlet for its surplus population.

The Japanese as individuals are energetic, enterprising, progressive, and excellent business men. The popular impression that Japan represents a peril to America is difficult to eradicate but has no real basis in unprejudiced minds.

Japan has been open to the Gospel for many years and progress has been made in missionary work. But the national policy and the public life are not Christian and the peril is the peril of an unchristian civilization, or near-civilization, which has made rapid strides toward world power without the influence of Christian restraint and inspiration.

American Background

Estimated population 150,000.

Principal centers: New York City, Chicago and the Pacific Coast.

Churches: Buddhist and Taoist temples, Congregational, Disciples, Methodist Episcopal, Presbyterian, Protestant Episcopal, Baptist.

Japanese immigration to the United States did not begin as early as did that from China. During the past few years, in which they have come in larger numbers, their presence has aroused a widespread antagonism, especially in California.

The Japanese are engaged in agriculture and fruit growing, fishing and commercial enterprises. They operate banks and shipping and trading companies and control considerable capital.

Concerning the menace involved in their presence here, very decided difference of opinion exists. The recent voting in California registered a nearly equal division of opinion and the anti-Japanese agitation was organized financially and backed by the most powerful combination of interests and appealed to the worst prejudice and fears.

No one who is interested in evangelizing the Japanese and who consequently comes very closely into contact with them shares the general popular apprehension. Many of the most intelligent people who know them entertain only the highest regard for them.

Baptist Work Among the Japanese

Begun in 1898.

6 churches and missions reporting 207 members.

In fellowship with the evangelistic and missionary Union known as the Dendo Dan.

Our Baptist work is not extensive among the

Japanese, but what we have is well organized and producing gratifying results. We have an excellent work in Seattle, where the Woman's Society maintains a Home for Women. The co-operating Societies have purchased an excellent site and plans have been accepted for a combination Christian center and church. The group of young men in the church would do credit to any Baptist church anywhere. Our Japanese pastor there is beloved and respected by all. In Los Angeles, (San Pedro and Moneta) we have two well equipped enterprises and on the island at San Pedro harbor, in the Japanese colony connected with the fisheries, we have as well organized and equipped mission as can be found anywhere. We have been especially fortunate in the high type of women workers under appointment of the Woman's Society, most of whom have been missionaries in Japan and speak the language. The Home Mission Society has just appointed a returned missionary, Mr. Gates, as a worker with boys and young men in Seattle and aims to link up the work of our church with the Japanese students of the State University.

Every encouragement is ours for a vigorous prosecution and extension of our Japanese work for the sake of overcoming the unfortunate racial bitterness engendered and for the sake of its influence upon the homeland as well as the Japanese themselves.



PASTOR SHIBATA (Japanese)
and three of his converts and helpers, San Pedro, California.

XII.

JUGO-SLAVS

(Croats, Serbs, Slovenes)

Old-World Background

The invasion of the Asiatic Hungarians (Magyars) drove a wedge between the Slavs of the North and the South. These South Slavs are collectively known since the war as Jugo-Slavs. They occupy a large part of the Balkan Peninsula and before the war were the principal population of the Kingdom of Serbia and the provinces of Croatia, Carniola, Dalmatia and Herzegovina of the Austrian-Hungarian Empire. Today they are organized in a curious governmental arrangement known as the Independent Republic of the Serbs, Croats and the Slovenes, which comprises the Kingdom of Serbia and the States of Carniola, Croatia, Dalmatia and Herzegovina. In international and diplomatic affairs, Serbia is the prominent factor.

Racially the Jugo-Slavs are three more or less distinct branches of the great Slav race, Serbs, Croats and Slovenes, estimated numerically to be about 12,300,000.

The Balkans constitute a national bridge between the East and the West. It has been a highway for invasion and migrations from East to West. Turks, Romans and Crusaders have come and gone for four thousand years across this bridge and have left deposits which, while largely indistinguishable, yet have helped to create a most bewildering and baffling racial mixture. While preeminently Slav, yet Mongolian and Latin influences are everywhere manifest. No wonder the word Balkan has become a synonym for everything discordant—a condition almost inescapable where heterogeneous elements are brought together into one national organization.

The Serbo-Croats are frequently considered as a unit, very much as are the Czechoslovaks. The Croats have almost identically the same language as the Serbs. The Slovenes, however, have a dialect more distinct from the Serbs, but because the Croats have been nearer neighbors, they understand each other fairly well.

The Slovenes occupy Carniola, the ancient province of Krain, from which they came to be known as Krainers, easily corrupted into "Greiner" by which name they are popularly known in America.

This group are mostly agriculturalists and shepherds. A large part of the country is the most fertile grain producing section of Europe.

The people are mostly primitive, and, because of frequent wars, repression by Austria-Hungary, and religious influences, have not developed a high

degree of culture. The Serbs use the Russian alphabet while the Croats and Slovenes use the Latin. The Western Serbs and Croats and Slovenes are Roman Catholic, with a few "Uniats" or Greek Catholics. The Eastern Serbs are Greek Orthodox and centrally Mohammedans. This diversity of religion, confusing as it seems to us, is said not to work serious dissension. The Serbs have a proverb to the effect that "A brother is always dear whatever his religion." There has been a quiet infiltration of evangelical Christianity from Hungary. Protestants including Baptists have several congregations, although the authorities are bitterly hostile to any form of evangelical faith.

Unlike Bohemia and Slovakia there have been very little liberalizing influences at work among these South Slavs. Since the war many students have gone to Prague and Brun and President Masaryk of Czechoslovakia, who was a staunch advocate of the rights of the Jugo-Slav under Austrian rule, is a great hero of theirs.

The unsubdued spirit and fierce independence of these groups have won them a place in the interest and goodwill of the advanced peoples of the West. The future under the present post-war status has large possibilities for good. But unless some politically and socially liberal elements and evangelical Christianity can be implanted, the Balkans must continue to be the Balkans. A

change of government cannot be considered as an equivalent or an adequate substitute for a change of heart.

American Background

Estimated population in the United States 1,300,000.

Principal centers: Pittsburgh (vicinity), Cleveland, Detroit, Chicago (vicinity) Kansas City, Kansas; Milwaukee, and mining sections of Pennsylvania and Michigan.

Several daily papers and many other periodicals.

Churches: Orthodox Greek Catholic, Roman Catholic, Presbyterian, Reformed, Methodist Episcopal, Baptist.

The Jugo-Slav groups are scattered rather widely over the industrial areas and represent almost wholly industrial groups. Cleveland is the largest Slovenian center, having something over 15,000 representatives of that group. Detroit has attracted large numbers of Serbo-Croats as has Kansas City, Kansas. There is very little distinctive about them, apart from their separate churches. They have a tendency to merge with other Slavic groups and to the general observer to lose their separate identity. They have, however, since the opening of the war, developed a marked degree of racial self-consciousness which is certain to become more rather than less distinctive as time goes on and the new nationality gains in influence. Just what influence this na-

tional merger has had upon binding these groups more closely together here, no authoritative statement has appeared.

Baptist Work Among Jugo Slavs (Usually listed with Czechoslovaks)

Begun in 1911.

As Baptists we have very little work among these people. Among the Serbs we have a fairly flourishing church with a faithful native pastor who has no training. The people are devoted and seem eager for the Gospel.

In Cleveland we have what at one time was the only Protestant mission in the world among the Slovenes. The missionary, Joseph Wolf, who organized the mission, was converted at a street meeting in Rankin, Pennsylvania, through the preaching of a Hungarian. He proved an efficient, tireless and consecrated missionary and began work which gave great promise for the future, but his premature death deprived us of the only native Slovenian leader. The mission is now being served by a Croatian who was formerly pastor of a Hungarian mission.

We had at one time a good start in Kansas City among the Croatians, but had no leader. It has been the deplorable want of leadership which has kept back our work. A fine field for evangelical missionary work is offered by this group. One of our leading pastors of an important Hungarian

church is a native Croatian and feels keenly the call of these almost wholly neglected peoples.

Let us pray the Lord of the harvest to raise up workers for this white harvest field.

XIII.

LETTS

Old-World Background

Latvia, the home of the Letts, formerly one of the Baltic provinces of Russia, is now one of the new Republics born out of the Russian Empire, November 18, 1918. The territory of the Republic represents a compact population of Lettish people who resisted in turn Germanization and Russification for 700 years and upon the principle of self-determination form a natural national unit. Latvia was before the war a prosperous land. Riga, the capital, was one of the most beautiful cities in Russia, an ancient seaport for the interior of Russia, when in the period of the Hanseatic League, a seaport was the main artery of wealth and power.

The people of Latvia are a puzzle to the ethnologists. They are closely allied to the Lithuanians to the South and speak a language akin to the old Aryan (Sanskrit). They number about 2,000,000 and are among the most progressive people of Eastern Europe. Religiously they are mostly Protestants, the Lutheran Church being the most prominent, though 100,000 belong to the Greek

Church and 200,000 belong to the Catholic Church, the latter having a complete grip on Latvia, a newly added state commonly known as the "third star" of Latvia. The Baptist work in Latvia began 65 years ago and has grown rapidly within the past few years. A country-wide revival is sweeping now through Latvia. In some places the Baptists have baptized as many as 70 converts in a single day. At the present they number about 10,000 and number among their members some of the leading men of the country. Six hundred baptisms were reported in 1921. We have had no training school for leaders until now but the first of 1922 saw the establishment of such a school in Riga under the direction of Rev. J. A. Frey, who is well known in America.

Latvia suffered much, following the war. Privations, hardships which all Eastern Europe was called upon to endure, were aggravated by repeated invasions from the Baltic troops of Germany and the regime of the Bolshevists which followed. Riga was reduced from a city of 200,000 to a city of 50,000 and its business ruined. Nevertheless the people have been recovering slowly and stable government seems assured.

American Background

Under the Russian domination, Letts emigrated to Brazil and to the United States in rather large numbers, considering their numbers. The estimated population in the United States is only

45,000, scattered in groups in a few centers such as the vicinity of Boston, New York City, Philadelphia, Cleveland and Chicago.

While not conspicuous as a racial group they are among our "best people" from the standpoint of immigration. During the years of unrest, succeeding the war, radicalism has gained considerable hold upon them. In Boston it is reported that there is a Bolshevist clubhouse with well organized activities and an aggressive program. The club numbers 800 members and in its classes for children teaches a catechism which is alleged to be subversive of religion and American institutions. The same is true in New York and other cities. But with the shifting Bolshevistic policy in Soviet Russia these outposts of Lettish radicals are gradually assuming more liberal ideas.

The Lutherans and Baptists are the only churches of any strength which are represented among the Letts in America. A few Orthodox (Eastern) members are found in the colonies. Also a few Russelites are found in New York City. The Pentecostal movement is rapidly spreading among the Letts in Philadelphia and Bucks County, Pa.

Baptist Work among the Letts

Our work among the Letts began in this country in 1898. There are now five churches reporting a membership of 533. They have formed a union of these churches and maintain a monthly

periodical. With the exception of one of these churches, they are self-supporting. One of them maintains services with a pastor who gives part time only. Two of the other churches are at present without settled pastors. The difficulties under which they labor are many, among them being the fact that the Lettish people are not generally colonized and being widely scattered, the churches have no constant contact with a compact Lettish community. There is considerable mutual suspicion existing among the Lutherans and Baptists and while there are happy exceptions, there seems to be no common and aggressive front presented to meet a well organized and forceful propaganda against evangelical Christianity. Only two of the Baptist churches in America have a property of their own. There is little prospect of extensive growth among these people but it is manifestly important for them to maintain their witness and imperative that they increase their efficiency and aggressiveness. Our leaders are men of fine spirit and ideals and there is no valid reason why our work should not be developed to a considerable degree.

XIV.

LITHUANIANS

Old-World Background

Lithuania was the largest of the Baltic provinces of Russia, but has a history antedating Russia's by many years. Today it is one of the new Republics, with Kovno as its capital. It greatly desires Vilna for the capital, but here lies the point of friction with Poland.

The Lithuanians are akin to the Letts and strong resemblances in language (Old Sanskrit) are noted. They were a pagan people and were won to Christianity by a Polish queen, who was given exalted honor by her own people and the Roman church, for marrying the king of Lithuania. Many generations of conflict with rival tribes and powerful neighbors make up the early story of Lithuania. In the middle of the 13th century, the nation was brought to organized self-consciousness under the leadership of the powerful Mindvog. The Lithuanians and Poles made common cause against their hereditary Teutonic foes, The Knights of the Cross, in their eastward expansion, and checked them.

Today the Lithuanians number 3,500,000. Owing to Polish influence many Lithuanians are Roman Catholic, but there is a considerable and very important element which are Protestant (Lutherans and Calvinists). These represent the better educated and more efficient group of the population.

The Lithuanians played a conspicuous and important part in early days and it is confidently expected that with the recovery of independence and the freedom to express their natural culture and native genius they are destined once more to become a factor of importance in the family of nations.

Baptists have some churches in Lithuania among the German population but have not developed, except on the border in contact with the Letts, a distinct denominational life.

American Background

There are some 750,000 Lithuanians in the United States. The principal centers of population are Boston, Western New England, New York, Scranton, Binghamton, Cleveland, O., Northern Indiana, Chicago and vicinity. They are mainly industrial workers. Roman Catholicism has a very strong hold upon them and little Protestant work has been developed.

The Lutheran, Presbyterian, Methodist and Baptist are the only denominations doing any mission work in the Lithuanian languages.

Baptist Work among Lithuanians

Baptists have no church organization among Lithuanians but a number of Lithuanians are represented in the membership of Lettish and Polish Baptist churches. Some work has been done in past years among Lithuanians in Binghamton, N. Y., and more recently two young men, graduates of our schools, have labored as general missionaries and colporters among Lithuanians in Chicago and Northern Indiana.

There is a great opportunity and need of developing evangelical missions among this people and we have long sought for leaders. It is confidently expected that the work begun will develop with a good deal of promise in the very near future as despite the Catholic influence, the Lithuanians seem accessible and hospitable to the evangelical message.

XV.

MEXICANS

Native Background

The Mexican people living in the United States comprise two general elements—one immigrant new-comers from old Mexico, and the other long-time residents of second, third and even fourth generations of those who were among the early inhabitants when the territory now included in the United States was an integral part of Mexico. Many of these latter were large land holders, ranchers and substantial people maintaining important establishments.

There are many colonies in the Southwest composed of the Mexicans of another type who have lived there for many years. These are ignorant, superstitious and have been almost impervious to any educational or evangelical influences. Then there is the newer immigration, which has greatly swelled the numbers. These crossed over from Mexico during the last years of disturbed, unsettled conditions in that country.

As a people, the Mexicans are what we naturally think of Latin-Americans as being, a mixture

of good and bad, of culture and ignorance, of the emancipated and superstitious, of prosperous and very poor, and practically all reared under the influence of a Roman Catholic domination which has never been liberalized in the least degree. The Mexicans cherish a long list of grievances against the United States and when coming to live here, strongly resist Americanizing influences.

American Background in the United States

The estimated population is 2,000,000 (a high estimate).

Churches: Roman Catholic, Presbyterian, Methodist Episcopal, Congregational, Baptist.

Principal centers: Texas, New Mexico, Arizona, California, Colorado and Kansas. There are scattered colonies and seasonal workers in the beet growing regions of Idaho and along the lines of railways as far East as Chicago. A few have gone as far East as the Atlantic seaboard. Kansas City, Missouri, and Kansas City, Kansas, are the Eastern outposts of the large colonies. Except for a few substantial farmers, they are unskilled laborers. They form a large proportion of railway track and agricultural laborers. In Los Angeles, they represent the largest single foreign element. There are several border cities which are far more Mexican than American. The violation of the prohibition laws along the border is a source of much disturbance. Yet considering their background, they are not a lawless element. They represent

a high percentage of illiteracy and are always very near the margin of poverty. Their standards of living are not much above the lowest in America. Many live in box cars and are victims of a high infant mortality. On the whole they are perhaps one of the most neglected and ignored elements in our population. They are not unkindly and respond to any sincerely friendly and Christian service.

Rev. A. B. Howell, in charge of the Chapel Car "Glad Tidings" among the Mexicans of Arizona, in 1921-22, writes, "I never imagined that the Mexicans were so eager to receive the Gospel as they are. A great change has come since the revolution and there are thousands of Mexicans turning from the old church and looking for something better. They want the Gospel. Since we have been here in Naco, Mr. Villanueva has sold all his supply of Bibles and all that I had on the car and has orders for more awaiting the arrival of his new lot."

Baptist Work Among the Mexicans (Northern Baptist Convention)

Work begun in 1840. (The earliest foreign-speaking work of our Society).

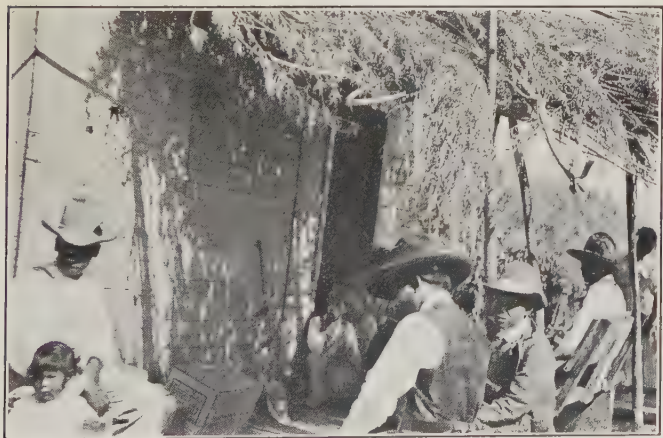
Not organized in any inclusive Union.

18 churches and missions with approximately 760 members.

Baptisms reported in 1920, 305.



THREE BAPTIST WORKERS AMONG MEXICANS IN CALIFORNIA.
General Missionary E. R. Brown, Mrs. Troyer and the Pastor.



MEXICAN LABORERS
waiting for Gospel services to begin.

No publication maintained by Northern Baptists.

Rev. E. R. Brown, General Missionary, with headquarters in Los Angeles.

Rev. A. B. Howell in charge of Chapel Car. "Glad Tidings", working among the Mexicans.

Mexican department of International Baptist Seminary, located in Los Angeles, Rev. J. F. Detweiler, dean.

The Society has prosecuted mission work among the Mexicans in the United States for eighty years. The work met with only moderate success in the early years when its field included Texas and New Mexico. The greatest difficulty has been experienced in securing competent and reliable missionaries. Our work has been wholly evangelistic, while other denominations developed schools for boys and girls, orphanages and training schools for preparing workers.

Four years ago, in 1918, the Society appointed Rev. E. R. Brown who had been a successful missionary in Mexico, as our general missionary among the Mexicans in the United States. Since his appointment our work has steadily grown and improved in efficiency. Nearly all our stations are now supplied with a regular ministry.

We have begun to provide an adequate equipment for our work. But it is a beginning only. In Los Angeles, where we have four (including San Pedro) Mexican churches, everyone of them is well equipped.

Our most serious weakness has been the lack of a supply of trained workers. Last year we organized the Mexican Department of our International Seminary, but located it in Los Angeles, rather than at East Orange. This school as at present conducted in the Baptist Christian Center in Los Angeles, gives promise of outgrowing its present quarters very rapidly. We have just set aside one of our chapel cars for Mexican work and A. B. Howell, one of our ablest missionaries among Latin American people, is in charge of the car. Although this car has been in commission but a few months, it has more than justified our expectations. If we had the workers to man the fields we could greatly double our missions among Mexican people.

The work of other evangelical denominations along institutional lines has demonstrated the value of a wisely conducted institutional work. A Christian community center is projected for Phoenix, Arizona, where we have a most flourishing work. One of the best lots in the colony has been purchased and plans are being drawn for a model Christian center. Christian centers are projected likewise in Pueblo and Denver. Our work, under the talented and consecrated Hernandez family in Alameda and Berkeley, is reaching not only the Mexicans, but Spaniards and Filipinos of the intellectual and more prosperous classes.

The only limitations, humanly speaking, are the limits set by the personnel of our workers and the financial resources required for enlarged equipment and support.

XVI.

NORWEGIANS

Old-World Background

Norway, until recent years a part of a dual monarchy with Sweden, is now one of the progressive nations of Europe, being the first to adopt a prohibition law.

It is a country of vast waterpower and destined to play an increasingly important part commercially. It has large fishing interests and its place in the sea is quite as important as that of some other nations "in the sun."

The State Church has not been friendly to Baptist interests in the past, but in later years our brethren there have grown in numbers and ability. We have a splendid group of Baptists of whom we may be justly proud. During the last few years, the spiritual tide has turned and a great awakening has taken place within the State Church. Some of the Baptist leaders had their training in America and we have many strong bonds between Norway and America.

American Background

Estimated population: 500,000.

Churches: Lutheran, Congregational, Methodist, Presbyterian, Baptist.

The Norwegians were here in large numbers earlier than other Scandinavian people. In 1870 the census showed 114,246 Norwegians to 97,332 Swedes. They are to be found in smaller colonies on the Eastern sea board and on the Pacific coast, but the greater number are in Wisconsin, Michigan and North Dakota. Like their Swedish cousins they are industrious and have prospered very generally. There is a greater proportion of Norwegians to be found in the rural regions throughout the Northwest. They maintain several strong publications and the usual racial societies. They have not made many conspicuous contributions to the public life, but are a wholesome element in the communities where they live and make reliable American citizens and neighbors.

Baptist Work Among The Norwegians

Begun in 1848.

Conference reports 43 churches and missions with 1849 members and 48 baptisms in 1920.

One periodical. School affiliated with the Northern Baptist Theological Seminary of Chicago.

Our Norwegian work, beginning five years earlier than the Swedish, has always confronted

greater difficulties. Notwithstanding the earnest and consecrated effort of able men, Baptists have not made large progress among the Norwegians in America, yet it would be unwarrantable to infer that the work is not worth while.

There are a million more Swedes than Norwegians in the country and the greater numerical strength and influence of Baptist work in the old country are partly responsible for this difference.

The Norwegian Baptist Training School has until this year (1921) been located at Morgan Park, Illinois, and connected with the University of Chicago. This year it severed that connection and established relations with the Northern Baptist Seminary of Chicago.

As in the case of the Swedes, so the Norwegian Baptist work is becoming rapidly bi-lingual.

Owing to the great similarity in language, several churches are united Norwegian and Danish. The two were originally united in one Conference with one school. Some have felt it was a mistake to sever that connection. But concerning that we have no wish to register an opinion here.



TEACHING STAFF, NORWEGIAN D. V. B. S.
Brooklyn, N. Y.

XVII.

POLES

Old-World Background

The Poles are one of the three principal branches of the great Slav race. As a nation, their history dates back to the 10th century and from the earliest day, they have undergone many vicissitudes, including dismemberment, which however, never destroyed their national self-consciousness. They have produced many great men and women whose theater of activity has been larger than their own soil. John Sobieski placed all civilization under debt to his nation by turning back the hordes of Mohammedanism. Copernicus, a student in the University of Cracow, whose charter is more than seven hundred years old, gave us our modern astronomical system. Kosciuzko and Pulaski helped us win our war for independence. A list of the great scientists of the world must include Madame Curie, who has given us radium. The world of music is immeasurably indebted to Poland, as is the literature of the race for several great masterpieces. Few Americans realize that it was a Polish woman who was the pioneer of

woman's rights in our own country. And the Polish men will unhesitatingly agree that to its noble women the nation owes an incalculable debt.

Since the earliest part of the 17th century, when the Jesuits came to Poland, the Roman Church became strongly entrenched in the minds and hearts of the Polish people. Although they are a devout and intense people, they have never been persecutors of other faiths, even tolerating Mohammedanism during the period of their early struggles with the Turkish hordes. Baptist work in Poland has been mostly among the German-speaking population, but recently an extension of our activity among the Slavic population has demonstrated that there is a rich field of opportunity among the purely Polish people.

American Background

Polish population in the United States (estimated), 3,000,000.

Centers of population: New York, Newark, Jersey City, Philadelphia, Connecticut Valley, Mass., Erie, Buffalo, Cleveland, Toledo, Detroit, Chicago and Milwaukee.

Newspapers: 11 Daily; 48 Weekly; monthly 15.

Churches: Roman Catholic, Congregational, Methodist, Protestant Episcopal, Presbyterian, Baptist.

Polish immigration began in small numbers at a rather early day. The newer immigration be-

gan in considerable volume in 1900 and today the Poles are one of the conspicuous and important elements to be reckoned with, in many of our larger cities.

In the Connecticut Valley they have secured a large part of the tobacco land and are to be found in Worcester, as industrial workers. They are widely scattered among the different trades and industries. In northern Wisconsin there are many prosperous Polish farmers.

They are highly organized in clubs and societies. Many are avowed free thinkers and social radicals. Poles conduct many important business enterprises in the central west, and publish some very high-grade newspapers and other periodicals. The Catholic Church is more thoroughly organized and influential among this group than in any one of similar size and importance.

In most places they are home owners, active in public affairs and represent many of the substantial elements in the community. In some communities, on the other hand, they are credited with being irreconcilable enemies and violators of the prohibition laws. Concerning this latter reputation, we doubt if it is any more characteristic of them than of other foreigners.

With their racial heritage and capacity, we believe the Poles will prove on the whole, one of the best elements among the newer immigration.

There is an intimate bond between the Polish people in America and the home country and this

bond was made apparent by the influence which American Poles exerted upon the formulation of the constitution of the new republic.

Baptist Work Among the Poles

Work begun in 1888.

Now have 14 churches and 8 missions with 1,400 members and 172 baptisms in 1920.

One periodical, published monthly.

Our Baptist work in the early days made very little progress, although that early period produced some of our best present-day leaders. A number of missions were opened to be closed after a period of desultory and rather disheartening endeavor. But some ten years ago the work seemed to take on new vitality. Six years ago a Polish department of the Slavic Training School was opened in Chicago. Before that, the German department of Rochester furnished all the trained leaders we had. We now have a Polish department in the International Seminary, with nine students enrolled.

In Pound, Wisconsin, a rural community, we have two self-supporting Polish churches with more than 500 members. We have met with gratifying success in our work in such Polish centers as Milwaukee, Chicago, Detroit, Buffalo, Jersey City, Wilmington and Rochester.

Several good church edifices of a modern type have been erected for our Polish work. At least



CHRIST POLISH BAPTIST CHURCH, MILWAUKEE.
(Parsonage in rear.)



POLISH GROUP OF THE INTERNATIONAL SEMINARY,
East Orange, N. J.

ten of our missionaries are graduates of either a standard or a Junior Seminary. Several of them are conspicuous leaders among their national group and can get a large hearing on any occasion. They were influential in the agitation to liberalize the new Polish constitution. As Baptists, we have more work among the Poles than all the evangelical denominations combined, but this imposes upon us the greater responsibility for adequate support of a vigorous and aggressive program.

XVIII.

PORTUGUESE

Old-World Background

Portugal occupies most of the Atlantic side of the Iberian Peninsula, sharing this projection of Southwest Europe with Spain. The Spanish and Portuguese are popularly linked together in speech and literature. But, while possessing several elements of similarity and several things in common, they are nevertheless entirely distinct.

A little while before the war Portugal threw off the monarchical form of government and became in form a republic. For centuries held in the bondage of Roman Catholicism the great mass of the people are woefully illiterate. With the coming of the republic came free schools, but unfortunately under the promotion of the radical anti-religious element. The children of the schools have paraded the streets of Lisbon, displaying the motto, "No Church! No God!"

Portugal has lost much of its male population by immigration and the women are in a great majority. Poverty is widespread and everywhere, outside such cities as Lisbon and O'Porto, the

people are primitive. Modern Spain is awake and industrially and commercially progressive. Portugal seems writhing in the throes of awakening. The Roman Church, although dis-established, is still potent. Popularly the people are indifferent to religion. Evangelicals have attained considerable influence. Congregationalists, Episcopalians, Plymouth Brethren, Wesleyans and Baptists are at work. The Bible Society is disposing of more Bibles and religious literature than ever. The Protestant congregations represent a very fine type of people. The Y. M. C. A. reports a most promising work among the students at the National University at Coimbra, where the secretary is a former American Baptist pastor.

The Portuguese have been busy colonizers, having a large number of their nationals in Brazil and holding an important extent of colonial territory in Africa and still other colonies in the Orient.

There is a strong monarchical party which is alert and always endeavoring to embarrass the Republic. But a good hope exists for a future, better and more worthy of the genius of this people.

American Background

Estimated Portuguese population in the United States: 250,000. Principal centers: Eastern New England and California.

Churches: Roman Catholic, Congregational, Methodist Episcopal, Baptist.

The Portuguese form an important element in such centers of industry as Fall River, New Bedford, Taunton, Cambridge, Massachusetts, and Providence, Rhode Island. They are industrial workers, mostly in textile factories in New England, while in California many are on the land.

They stand at the top of the list in the official statistics of illiterates. But they are by no means wanting in intellectual capacity. Some very keen young men in New England Universities today are of this same stock. The Roman Church has had a very strong hold upon the masses in America, but that hold is weakening steadily.

On the Pacific Coast, especially in Alameda County, there are large numbers of Portuguese and among them men of considerable wealth and culture.

Baptist Work Among the Portuguese

Begun in 1889; five churches and missions; 250 members in 1920.

Our Baptist work among the Portuguese has been only moderately successful in point of numbers. Yet we have more work than any other denomination. We have had a group of well trained men who have confined their work almost exclusively to evangelism. Our work in Fall River, Massachusetts, has made very commendable progress during the past few years and is now asking for a permanent and adequate equipment.

There is an interdenominational conference of Portuguese evangelicals, which reports promising new developments.

California is offering a splendid field among a somewhat different type, and a general missionary, Dr. Leite, has been appointed to that work of opening the field to Protestant missions.

We have no distinct training school for the Portuguese, the men having taken their work in English. Those who advocate this as the superior method of training men for missionary work among foreign-speaking people, cannot however, point to the Portuguese as an irrefutable argument.

In our judgment, our approach to this entire situation needs to be reviewed and the lack of satisfactory progress should spur all evangelicals to a renewed purpose by a quarter of a million of these people who have been denied the full and compelling ministry of Protestant Christianity.

XIX.

ROUMANIANS

Old-World Background

The Roumanians are a Latinized race, claiming direct descent from the ancient Romans, who manned the outposts of the ancient Empire. Most of the Roumanians who emigrated to America before the war, came from Eastern Hungary. Following the re-alignment of political boundaries after the war, this section was included in the new Roumania, a gathering of all the Roumanians and not a few others in a new kingdom which has yet to demonstrate that it is worthy of full confidence as a fully modernized and free nation. The kingdom of Roumania is more Eastern than Western. The capital, Bucharest, is called the Eastern Paris. Illiteracy is very widespread. The State Church, the Orthodox Church of Roumania, is of the Eastern or Greek faith, very intolerant and bitter against all "Schismatics." The only evangelical group which has made any marked headway in Roumania are the Baptists, and these are found



PASTOR, DEACONS AND TRUSTEES, SECOND ROUMANIAN BAPTIST CHURCH
Detroit, Michigan.

mostly in the section which formerly belonged to Hungary, viz., Transylvania. Our brethren have endured much persecution since they came under the national rule of Roumania.

The Roumanians are largely a rural people, the principal occupation being stock raising. They are primitive and not very open to new ideas. Our Baptist brethren represent some of the most substantial elements in their communities, such as magistrates, teachers, independent farmers, etc. They have not, however, a highly organized type of church life. There are few Sunday schools and the ministers of our churches are largely untrained men. Nevertheless they have developed a strong and important denominational life, capable of great possibilities and numbering among them some very fine and high grade Christian characters.

American Background

Estimated Roumanian population in the United States: 250,000.

Principal centers: Philadelphia, Harrisburg, New Castle, Pa., Martins Ferry, Ohio, Youngstown, Ohio, Akron, Ohio, Cleveland, Cincinnati, Detroit, Michigan, Gary, Indiana, and Chicago (vicinity).

Newspapers: Daily "America"; semi-weekly, "Romanul"; weekly, "Steana Noastra".

Churches: Orthodox, (Roumanian National Church), Greek Catholic (Nuiat), and Baptist.

Baptist Work Among the Roumanians

Begun in 1911. Nineteen churches and missions. 625 at the close of the war, 1200 members; 82 baptisms in 1920; Union organized in 1913.

Publication: "Christanul" (bi-weekly).

School: Department of the International Seminary, East Orange, N. J.

Our Baptist work among the Roumanians forms one of the most interesting chapters of our Home Mission history. A group of Roumanian Baptists began to worship in the Lincoln Park Church of Cincinnati, without being able to understand the English language. They so impressed our brethren with their fidelity and earnestness that a place of worship was soon provided. At that time Mr. Igrisan, who had been a pastor in Roumania, had come to America and was elected as the pastor of this group and the first Roumanian Baptist Church of America was organized. Aggressive work is now being done which would do credit to any group. We have been handicapped for want of trained leaders. Many openings are challenging us and yet because of a scarcity of leaders we are unable to enter them. This year (1921) we opened the Roumanian Department of our International Seminary with four students.

The devotion and earnestness of our Roumanian Baptists impress all who are familiar with this work. As the only evangelical denomination doing

any missionary work among them, Baptists have a great responsibility as well as opportunity.

About half of our members returned to Roumania at the close of the war. One hundred and fifty went in one party. Concerning their influence, see closing chapter on "The World Reach of Our Task."

XX.

RUSSIANS AND RUTHENIANS

Old-World Background

Russia is the world's most perplexing problem today; a great nation with an incredible variety of ethnic strains intermingling to make a nation but not a race. The experience of the past few years has broken the nation up into several self-conscious groups. The most important single division is the complete separation in sentiment and avowed purpose of the Ukrainians (Ruthenians). These two groups are here in large numbers, but must be considered separately for the practical purposes of missionary administration. They are referred to frequently as Great Russians and Little Russians. In addition to these are White Russians (bordering on Poland), and Georgians (bordering on old Turkey).

As the large number of our missions are among the Great Russians, we are confining our comment and statements to that group.

This most numerous branch of the Slavonic race is peculiar and distinct from the Western Slavs (Czechs and Slovaks), both in temperament

and tradition, with a different alphabet, calendar and religion. While there are many highly cultivated Russians, illiteracy has reached an amazing percentage among these people. Under an autocratic government and church the great mass of the people have developed little self direction or independence. Yet they are an intensely religious people and represent a vast and uncultivated field for evangelical Christianity, education and social progress. Even under the Czar our Baptist work flourished to an amazing degree. The Russian Baptists, however, do not have a highly developed denominational consciousness, nor a very marked appreciation of organization or trained leadership. They are zealous and devoted and capable of development under a wise and tactful leadership. The State Church was the National Orthodox Church. In southern Russia are many Mohammedans. The Baptists are the largest evangelical body among them and represent more than 1,000,000 members. Some would put its number at 3,000,000. There are also many German-speaking Baptists in Russia.

American Background

The Russian population, as given by the census, includes many from the separated provinces and Jewish people as well. The pure Slavs from Great Russia are estimated at 400,000 (probably too low).

Principal centers: New England, New York City and Eastern New Jersey, Philadelphia, Pittsburgh, Buffalo, Cleveland, Detroit, Chicago, North Dakota, Seattle, Portland, San Francisco and Los Angeles.

Several Russian dailies are published and many weekly and monthly periodicals.

Churches: Orthodox, Methodist, Presbyterian, Disciples of Christ and Baptist.

The Russians are mostly laborers and are to be found principally in the mining and steel industries, although in the northwest they have gone on the farms and own considerable valuable land. They have not made much educational progress as the majority of these who come here have had very limited elementary school advantages. Radical social ideals have been spread very generally among them and opposition to military service is quite decided. Unfortunately they are shut off from intimate contact with the best and most characteristic American life and influence, and are, generally speaking, very slightly affected by Americanizing influences.

There are, however, some brilliant and encouraging exceptions to the general rule; a sweeping characterization of the Russians is both undesirable and impossible. They simply represent a very serious problem if neglected and a very rich field if cultivated with patience and sincerity.

Baptist Work among the Russians

Begun in 1901. Baptists have reported 23 missions and churches among the Russians with 476 members. They reported 120 baptisms in 1921.

There are two Conferences, one in the Northwest and the other in the East, each independent of the other.

One monthly periodical is circulated, published independently.

The Russian work is one of our most difficult problems. We have received far more members than our statistics indicate. There are two main reasons for so small a membership as we report. First, many are baptized without uniting with any church. Several groups of "believers" maintain worship without organizing and are easily scattered and lost so far as affiliation is concerned. Second, many unite with our churches and drift into some other fellowships. Nearly every missionary in other denominations was at one time a member of a Baptist church. The head of the Russian Department of the Presbyterian school in Bloomfield was a Baptist. Russians do not take kindly to any denominational label and prefer to be known only as Christians. A large number do not approve of a paid ministry and many of these do not believe in a trained ministry. Until five years ago we had no school for preparing men for the ministry. We have now an excellent Russian Department of our International Seminary and

some 19 men are enrolled. A general worker is under appointment whom it is hoped will develop higher standards of organization and stabilize our work.

As Baptists, we have a unique opportunity and corresponding responsibility for enlarging and strengthening our work among these people. It is not to be inferred that we have no stable element among our leaders and members, for that would be untrue. They have been rather the victims of circumstances and many have been exploited by unwise leaders and have been alienated by reason of that fact. Very encouraging evidence at hand gives indication that we are emerging into a new era of progress and stability.

XXI.

SPANISH

Background

The Spanish-speaking groups in the United States comprise the people of so many countries it is impossible to distinguish in a brief statement the nationalities represented. Probably the largest numbers are from the Spanish-speaking countries of the West Indies, Central and South America. There are, however, an important contingent from old Spain. The language is one thing to be considered; the various national and racial characteristics are quite another matter.

The characteristics of Spain, its history, customs, and modern development are familiar to all intelligent Americans. The awakening since the Spanish-American war has so modified the nation as to require a fresh appraisal of it. Modern ideas have liberalized and modern industry and methods have greatly changed it. The Spanish people from old Spain who are here, with some exceptions, are the professional, commercial and student class.

The Latin-American countries to the south of us form such a varied group of intermingled peoples

that it is impossible to characterize them as a whole. The people from these lands number among them business and professional men, students and agents of industrial enterprises, exporting concerns, restaurateurs, etc.

Many stores in America display signs advising the public that Spanish is spoken there, which would indicate that there is a considerable trade with Spanish-speaking people.

In Idaho there are to be found a considerable colony of Basques, generally called the Welshmen of Spain. There are increasing numbers of Filipinos in both eastern and western centers.

It is impossible to give any reliable estimate of the population transient or more permanent, who speak Spanish. In New York there is a fine Hispanic Museum which was established with a view to educating Americans in the values contributed by Spanish peoples and to further friendly relations with Latin-America and Spain; and in Washington a very fine structure has been erected to serve the same purpose for Latin countries south of us. It is the home of the Pan-American Union. There are Spanish Catholic churches in many of our large centers both North and South. Of course it must not be forgotten that the Spanish arrived among our earliest settlers. The bitterness of the war with Spain has almost completely disappeared and liberal-minded Americans are availing themselves of every opportunity for cul-

tivating the best possible relations with the Spanish-speaking neighbors.

The student class represents a most important contingent of Spanish-speaking peoples. In California universities and in Eastern institutions there are many high grade young men. The most of these are young men who have either completely broken with the church (the Roman Catholic) or are indifferent to religion.

Religious Approach

We are distinguishing here between the Mexican churches and missions of the South West and the Spanish groups although the Spanish language is used in our Mexican mission enterprise.

The Presbyterians under the auspices of the City Mission of New York maintain an active work among Spanish-speaking people in New York City. This has been considered a union work supported by the funds of the City Mission. For sometime the missionary in charge was a veteran Baptist, Mr. Gordiano, who was killed in an auto accident in 1914. His widow carried on some work for some years succeeding his death, but is now employed by the Publication Society in translation and is living in Berkeley, California.

The Methodists have two flourishing Spanish-speaking missions, one in New York City at the Metropolitan Temple on Seventh Avenue and one in Brooklyn which meets in the Old Sands Memorial Church. The first mission is a part of an

English-speaking church and its membership is included in that of the American church. Forty-eight Spanish-speaking men and women are members of this congregation. In Brooklyn a regular church service is carried on with a Spanish-speaking pastor and the Sunday school numbers considerably over one hundred.

We have a vigorous and flourishing work in Brooklyn which is still in its early infancy. It has met with conspicuous success from the beginning. It meets in the Sixth Avenue Church building and serves a most important need in furnishing another Protestant place of worship and fellowship for the Spanish-speaking people with a Protestant religious preference, who come to the metropolis in great numbers. The church of which Mr. Bernier is pastor now numbers forty members.

There have recently been opened two other centers in Manhattan, one in the Sixteenth Street Church which gives great promise and the other at 235 East Eighty-third Street.

It is probable that our Spanish language mission work will never be extensive, but it will always be important. It should be housed that it can develop a social center and meet an urgent need for fellowship which is inevitable under such circumstances.

XXII.

SWEDES

Old-World Background

The Swedes are today to be reckoned among the most substantial and progressive people of Europe. They have played an important part historically, having been an aggressive military people in earlier centuries. They extended their conquests as far southward as Spain, which country their kings ruled for several generations. Their maritime prowess was everywhere recognized and to this day the sea has a powerful lure for Swedish young men of venturesome spirit.

They have developed a high degree of culture and have a liberal political policy. They have had no part in the recent military alliances and their past has been remarkably free from imperialistic ambition.

The State Church is the Lutheran. Sweden is probably the freest from Roman Catholic influence of any country of importance in Europe. Our Baptist work there has prospered remarkably both in numbers and influence. Among the 60,000 Swedish Baptists are members of Parliament,

prominent business and professional men. Baptists are recognized by the government as a force to be reckoned with in all matters which concern the religious and social welfare of the land. We have an excellent theological school in Stockholm, the president of which was trained in America.

American Background

Estimated population: 1,500,000.

Principal centers: New York, Wilmington, Delaware, Chicago, Minneapolis, St. Paul and Western and Southern states.

Churches: Lutheran, Congregational, Methodist Episcopal, Protestant Episcopal, Baptist.

Swedes were among the colonial settlers in Delaware. By 1870 there were 97,332 Swedes in the country and then began the increase in Swedish immigration. Ten years later there were 194,337 and today the estimated Swedish population is 1,500,000.

They are well distributed over the country, although most prominent in Minnesota. They represent one of the very best elements in the national life, being industrious, thrifty, law-abiding and as a whole religious. They have taken an important place in all the professions and include among their number scientists, educators, influential business men and many government officials.

They have many newspapers and societies and cling rather tenaciously to their own language.

Baptist Work

Begun 1853. Swedish Baptist Conference representing 345 churches and missions with 30,927 members. Reported 1,131 baptisms in 1920.

Two weekly papers; a publishing house in Chicago; school at St. Paul and sanitarium in same city.

Our Swedish Baptist work began in America by the conversion and baptism of a unique figure, Captain Schroeder, in Mariners Temple, New York City. Today the more than 30,000 Swedes constitute an asset of immeasurable spritual value in our denomination. They represent strong self-supporting, well organized and vigorous churches. They have contributed many fine young men and women for the foreign mission field and have given the denomination some splendid leaders at home. They maintain a sanitarium in St. Paul and a well equipped Seminary and Academy also in St. Paul. Within recent years they have become very nearly self-supporting. A recent adjustment with State Conventions has released most of the Society's funds, which had been devoted to Swedish work, so that it might expand its work among newer nationalities. That is the reason for the comparatively short directory of our Swedish work today.

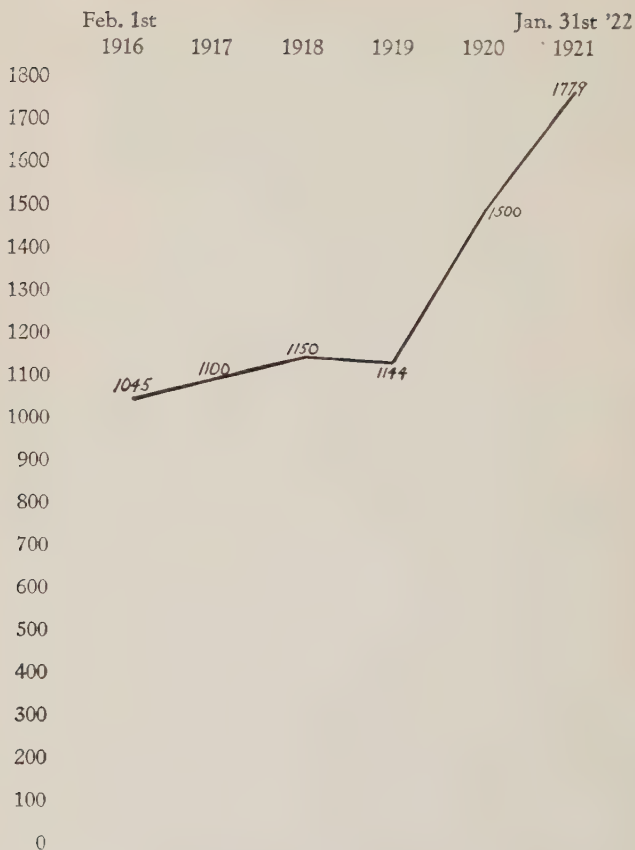
There are two Swedish Baptist periodicals and a well conducted group of Sunday school and young peoples publications.

Within the past few years many churches have begun to conduct at least one of their services in the English language. Probably no better investment of the Home Mission funds has ever been made than the money expended in the promotion of Swedish Baptist work in this country.

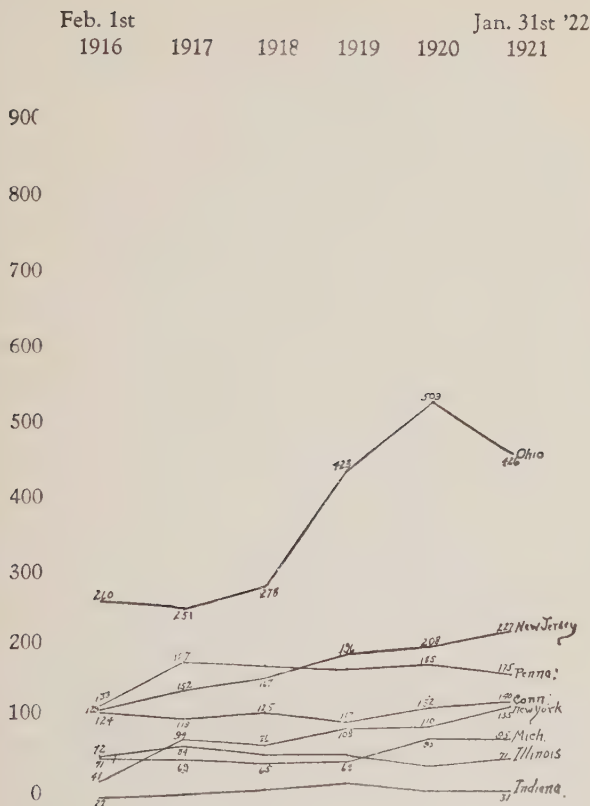
PART III

Progress and Regress of Baptist Foreign- Speaking Missions Among Five Representative Groups

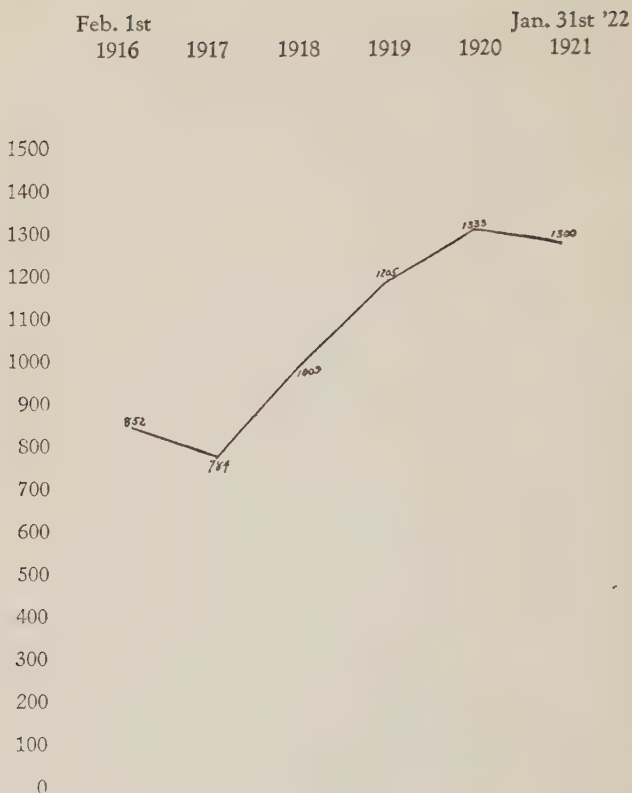
Graphs prepared from current data and designed by
David Nathaniel Boswell



GRAPH SHOWING PROGRESS AND REGRESS
of the
COMBINED CZECHOSLOVAK COMMUNICANT MEMBERSHIP
for
FIVE YEAR PERIOD.

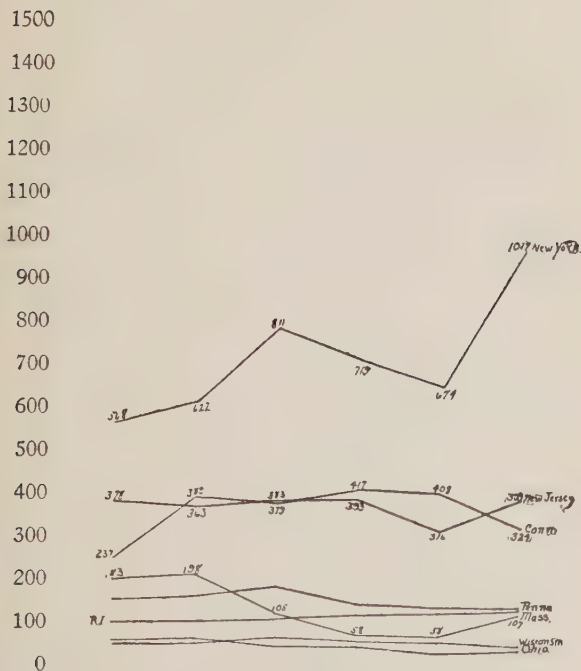


GRAPH SHOWING PROGRESS AND REGRESS
of the
HUNGARIAN COMMUNICANT MEMBERSHIP BY STATES
for
FIVE YEAR PERIOD.



GRAPH SHOWING PROGRESS AND REGRESS
of the
COMBINED HUNGARIAN COMMUNICANT MEMBERSHIP
for
FIVE YEAR PERIOD.

Feb. 1st 1916 1917 1918 1919 1920 Jan. 31st '22 1921

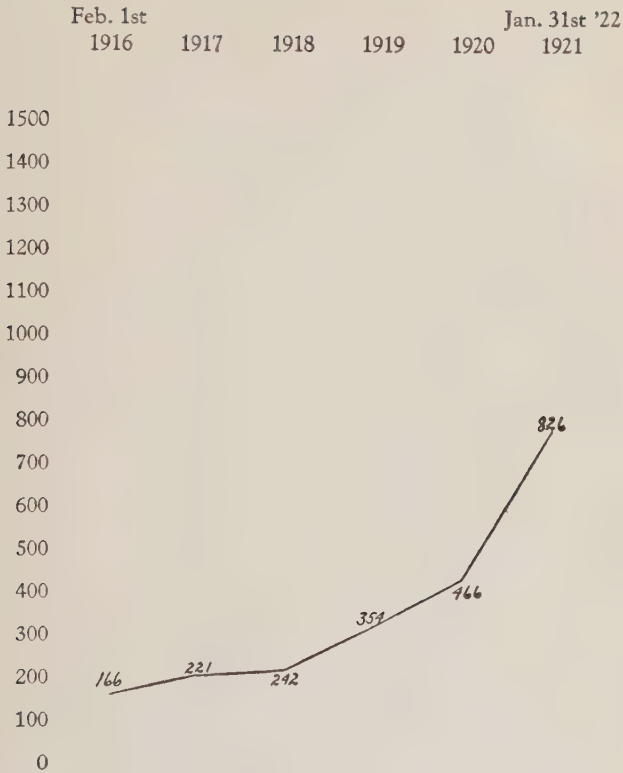


GRAPH SHOWING PROGRESS AND REGRESS
of the
ITALIAN-SPEAKING COMMUNICANTS
by
STATES
for
FIVE YEAR PERIOD.

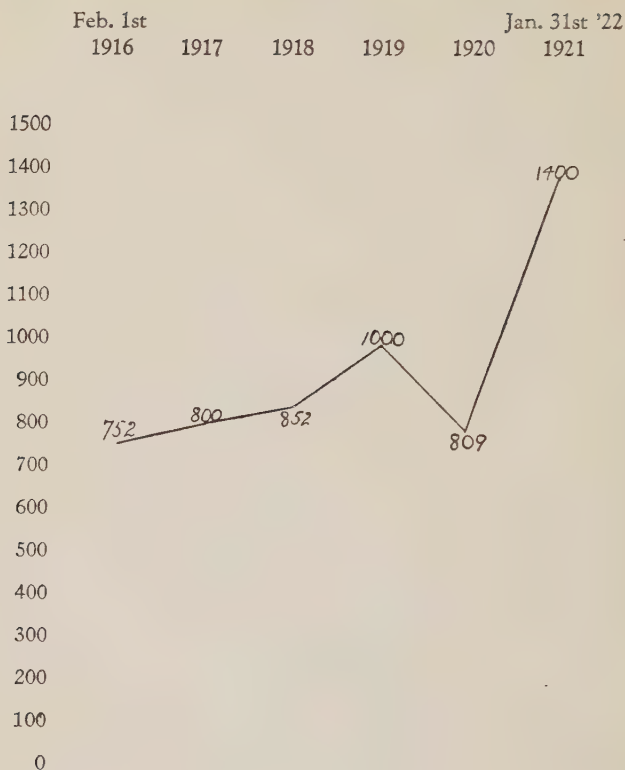
Four States with less than 50 members not graphed.



GRAPH SHOWING PROGRESS AND REGRESS
of the
COMBINED ITALIAN COMMUNICANT MEMBERSHIP
for
FIVE YEAR PERIOD.



GRAPH SHOWING PROGRESS AND REGRESS
of the
COMBINED MEXICAN COMMICANT MEMBERSHIP
for
FIVE YEAR PERIOD.



GRAPH SHOWING PROGRESS AND REGRESS
of the
COMBINED POLISH COMMUNICANT MEMBERSHIP
for
FIVE YEAR PERIOD.

PART IV

The World Reach of Our Task

THE WORLD REACH OF OUR TASK

AMERICA occupies a unique position in two regards. In spite of everything we are the hope and reliance of the world today; and, we are the meeting place of the ends of the earth. One of the most humbling impressions an American gains from Europe today is the almost pathetic faith which the masses of people repose in us, in our good intentions, in our motives and aims. One can only devoutly wish that we may never fail them nor betray this confidence.

It is a difficult thing to explain how this has come about—this confidence in America. It is a thing which no wise man among us would dare claim for ourselves and which provokes, not boasting or selfrighteousness, but true humility and an utter sense of unworthiness. Yet it is the cherished belief of many simple-hearted souls whose knowledge of the world is not large and who have insufficient data or experience for making such a dangerous generalization. Reason enough there is, we know, for suspicion and doubt. But still it is true, the world expects something different of us—something more of us than of others.

America is a cosmopolitan nation and for better or worse this land of ours is the meeting place of

the peoples of every nation. The ebb and flow of international and inter-racial life, to and from America, is the medium for carrying the best and worst of America to the uttermost parts of the world. Whether we will or no, by very virtue of our place in the world, America is a missionary nation.

A mere enumeration of these various elements arrests the imagination. Here are the diplomatic corps with their secretaries and attachés, numbering all together thousands, coming from all lands. There are more thousands of travelers who visit us annually, with eager curiosity, note books in hand, studying our habits and institutions. Business and commercial agents who are resident in our great centers, number more thousands still. In American schools of various grades are over ten thousand foreign students, young men and young women out of Latin-America, Europe, the Orient and the Islands of the Sea, young men and women who are going to be the leaders of tomorrow in the lands from which they came. Who can measure the potentialities of such a group?

The most numerous of all are the great masses of immigrant folk, many hundreds of thousands of whom are "birds of passage". They are here for awhile, then go home to become missionaries of the American idea and spirit. All these, for better or worse, are the interpreters of America.

If we could trace these various influences to their farthest reach, it would stir within us ming-

led feelings and in all likelihood would considerably jar our complacency.

It is possible, however, to trace some of the influences, and from these we are able to imagine others which escape us. We have said that for *better* or *worse* the process goes on. Let us first concentrate on the worst.

America's Failure

During a year in Europe we met repeatedly in various stations, crowds of returning immigrants. We could recognize them at a glance, with their queer bundles, herded like sheep, led by some one who acted as interpreter, looking for all the world precisely as they did when they landed at Ellis Island; pathetic, tragic figures, many of them. We always took pains to seek an interview and found almost without exception that they depended upon an interpreter to speak with us. They had lived in America, many of them for years, but had missed America. America had failed to establish vital relations with them. Some of them were broken in health; many were sullen and dispirited, suspicious or indifferent. They resented America's failure to adjust her relations with these humble, simple people who had brought to America dreams and hopes, rosy and bright. They had brought ambition, brawn and sinew and had left behind health and youth and joy and were carrying away as the great souvenir, disillusionment, and the burnt-out enthusiasm of a great

venture. If we had the imagination to picture it all we could not retain our complacency in the face of the revelation.

In a number of the *Atlantic Monthly*, early in 1921, a writer recounts his intercourse with outbound migrants who were turning their backs on America with nothing but dislike and bitterness. We felt as we read that article that it was overdrawn. That these people would all be harking back to America and glad to get back to "God's Country" we were very sure. We feel that way because we see only what we want to see. This is not all of the story and there are volumes to be written in rebuttal, but none of it can change the fact that multitudes leave America to go home with very different feelings from those with which they came and without having discovered America or being discovered by America.

We are all interested in students, the keen alert Orientals and others who are often the brightest of their class. Ten thousand of them! What a responsibility! The man who sat down by the late Yuan Shih Kai of China and whispered into his ear that the brilliant strategy for him was to proclaim Confucianism the state religion of China, was for four years a student at Columbia University. Who it was who failed we cannot say, but some one missed a golden opportunity. The greatest, the unspeakable tragedy, is that which has befallen more than one student who came to America with a fine Christian enthusiasm and

eager expectancy, only to lose their faith and return disillusioned and bereft. An awful responsibility rests on the souls of all who willingly or unconsciously perpetrate such crimes in the name of higher learning. The social life of some of our institutions has outraged the sensibilities of these same students.

An Oriental diplomat spent a Sunday in New York City before sailing for home and was invited to a Christian service. He replied that this was the first invitation accorded him in the entire period of his sojourn in the United States and expressed an uncomplimentary opinion of the sincerity of our profession.

The writer was on his first visit to San Francisco, a few years ago, and made a tour of the infamous "Barbary Coast," the open vice section of the city where the doors swing free and wide to the open mouths of hell on every side. Just before him in the street, laughing and jeering, he saw a group of Hindus, "seeing America." What their impressions of Christianity were one may well imagine. We may protest as much as we like that America is not all like that, but America tolerated that and has no answer to make in defense.

One of the most difficult things Mexican missionaries have to combat is the influence of the border of the United States. Mexicans who have lived within our borders and have been exploited and found many of the shrewd "Gringos" un-

scrupulous, do not make the charitable allowance that all Americans are not like that. We know of one church not far from the border which refused hospitality to a Mexican congregation who wanted to worship in their building. A rather sad commentary on their missionary spirit, we must admit.

Our missionaries in Japan and India have been having a difficult time explaining how it is possible for America to love the Japanese in Japan and the Indian in India enough to send them missionaries, but not enough to give them a square deal when they come into contact with their nationals in America. We sympathize with the missionaries and admit it is a difficult thing to explain with perfect satisfaction.

Every failure of America to deal justly makes the progressively-minded men and women in foreign lands sick at heart. America is the hope of the progressive world and if America fails where shall they turn?

American cities are "set upon a hill" and it is difficult to make Shanghai, Bombay and Tokio Christian while New York, Philadelphia and Chicago are still dominated by corrupt politics and the Christian churches if not impotent at least give the appearance of being so.

The Better Part

But there is a better, a more cheerful and reassuring side, which stands out in sharp relief against this dark background.

A few years ago two Chinese were baptized in the First Baptist Church of Spokane. Not long after, one of them came to the pastor and announced his intention of returning to China. He gave as his reasons his desire to help forward Republicanism and his wish to tell his family of his newly found joy in Christ. He said goodbye and went back. Years elapsed until one day the pastor, on a visit to his former field, came face to face with this same man in the streets of Spokane. After greeting, the Chinaman explained his presence in America. China was now a Republic. His immediate family and many relatives had become Christians. They had as a family, by their own efforts and at their own expense, established seven mission stations in China and had assumed the financial responsibility for their maintenance. He had returned to earn his share of the running expenses of the missions. From the street he doubtless looked like any other Chinaman and was probably thought of as a "Chink" by some. But here he was, a prince of the Kingdom of God, who had expatriated himself for the salvation of his people, dreaming his great dreams, praying his great prayers, a link in the chain which binds America and China and the whole round world about the feet of God.

Just before leaving for Europe, a group of Roumanian Baptists from the Eastern Central States came up into the offices of the Home Mission Society to secure some aid in getting their passports. They were a part of a company of about a hundred and fifty who were going back home after the war. The writer had not been long in Europe before he received a letter from a Congregationalist missionary returning from his furlough to his field in Africa. He had crossed on the same trip with these men and was so impressed by what he had seen that he felt constrained to write to the Foreign Mission Board. Every day these men had gathered for a service on the deck of the ship. They sang, read the Scriptures, prayed and testified. Their fellow passengers were filled with boundless amazement. Were these men not immigrants? Were not immigrants considered ignorant and degraded? How then came it that these men were clean, bright, honest, self-respecting, up-standing men? The explanation was eagerly given. They had become Christians. A new life had come to them in America. Now from our churches in Akron, Cleveland, Detroit and elsewhere they were going back home to Roumania.

The second chapter of that story has for its scene the hills and valleys of Transylvania. They scattered among the villages and farms to kindle the flames of what J. A. Frey calls, "God's fire." They were persecuted but remained undaunted.

No less than twenty new groups of believers have been formed directly as a result of this volunteer missionary witness. The native churches have been strengthened; better methods and higher standards, learned in America, have been introduced. We can never forget the influence these men exerted in a conference in Bucharest when they pleaded for a new understanding and appreciation of childhood as they had learned it "in America." It made all our task seem more splendid and all success more wonderful when we caught that insight into the wide reach of the influence set in motion over here.

Probably none of the new nations which have emerged from the chaos of this war make such an appeal to the American imagination as Czechoslovakia. America has played a most important part in shaping the policies of this nation. Scores of young men who had learned the practice of democracy in America were active in shaping the policies and trend of things in the new regime. As Baptists we have been permitted to play a part by no means inconsiderable.

One of our most trusted missionaries was sent by our Society to cooperate in the denominational plans for Europe. As a personal friend of President Masaryk he was entrusted with several important missions to Germany, Poland, Hungary, Austria and to the United States. When the time came for a survey of the public school situation in Czechoslovakia, the new government invited one

of our Baptist layman, a deacon of the First Bohemian Baptist Church of Chicago, Professor Zmrahal, to come to Czechoslovakia to perform this important task. He was converted in our First Bohemian Church in Chicago, is a University trained man and principal of one of the public schools of Chicago. His survey was not only technically well done, but was made with rare insight and appreciation of the higher values, which lent it unusual worth.

An interesting incident in connection with the first few months of the new national independence is connected with one of our younger Bohemian missionaries, then of Cleveland. When on the occasion of our second visit to Prague we alighted from the train, there on the platform awaiting our arrival was Rev. A. Knoblock, who had as a young man been converted in our First Bohemian Church of Chicago and who for some time had been a successful pastor. As we expressed our surprise at seeing him there he told us the story of his mission. One day one of the members of our Bohemian Church in Cleveland came to him with a thousand dollars, the bulk of his savings and offered it to him for his expenses to visit Czechoslovakia for a few months' evangelistic campaign. It represented hard-earned savings, but he knew that the hour of great opportunity had come and his pastor should go to meet it. The young man spent three months in an evangelistic campaign and witnessed more than two hundred

confessions of faith in that time. He has since returned to Czechoslovakia for a term of years, another contribution of our American missionary enterprise to the evangelism of new Europe.

Poland is a close competitor of Czechoslovakia for a place in the hearts of Americans. When the first draft of the new Constitution was submitted it created misgivings, if not alarm, among those who were keenly anxious that this knightly nation which had "come back" so gallantly should give unmistakable guarantees of religious liberty, without which there can be no assurance of full civil liberty. Consternation reigned among American friends when it was proposed in the new Constitution to provide that "the President of Poland must be a Roman Catholic." There followed another provision which denied to Protestants the privilege of having any relations with similar bodies outside of Poland. When this news reached America an amazing thing happened. In all the great centers of Polish life in America, mass meetings were held. The Polish press began the discussion of the Constitution. Mr. Paderewski was in the country and put all his popularity and personal prestige behind the Constitution as proposed. But such a sentiment was created that Poland was obliged to heed it and the Constitution was modified. The provision now obtains that the *President must be a Christian* and the other obnoxious limitations referred to were removed. There could hardly be conceived a finer or more

spontaneous reaction to American idealism than this. Here again we see the far reach of the American spirit in shaping the destiny of New Europe.

We like to think and in a sense it is true, that these finer influences are unconscious, that in America the air is electric with idealism and surcharged with regeneration energies. But in another sense these things are not true. America is confusing and baffling. It is good, but it is bad; it is kind, but it can be cruel; it invites, but it also repels; it rewards some but others it robs.

During the war an intense, almost fanatical passion for Americanizing the foreigner was born of our war psychology. Much of this was irrational and not a little injustice was done in the name of patriotism. A calmer mood has succeeded those excesses of emotion but something of understanding and sanity should abide with us, concerning our responsibility for the foreigner.

We have need of a new interpretation and scope for our patriotism, a moral equivalent for war, as William James would say. If patriotism is love of country rather than hatred of other nations, we must learn to express our love in practical service.

We need to create a new spiritual atmosphere, a new spiritual climate, warm with kindness and friendliness and an evident desire to understand the stranger within our gates.

We need to cultivate a new respect for people of other lands and speech. Nothing so reflects upon the real character of our culture as a failure

to appreciate the real worth of others. A fellow traveler in a Pullman once greeted a Chinaman as "John" and asked where he was going. It happened that his name was not John and that he was on his way to address four thousand college students at an intercollegiate gathering. His name today is known among intelligent people around the world. It was C. T. Wang, then a student at Yale, later the Vice-Speaker of the Chinese Senate, head of the Chinese delegation to the Peace Conference in Paris and a member of the Chinese delegation to the Washington Conference on the Limitation of Armaments. It happens, by way of special interest, that two Baptist laymen of Michigan invested in his education at Yale, an investment paying many thousand-fold returns.

We need to love our country well enough to be willing to give something of ourselves, our home life, our personal interest and direct attention to the business of interpreting the essence of our national spirit, the valuation we put on human personality. This is our Christian motive, our impelling power. We may entertain foreign students in our homes; become a friend to some young man or woman who comes within the scope of our influence; deal with the foreigner in our business relations with great scrupulousness; become a champion of the exploited and a friend to man. We need a revival of human brotherliness and Christian sympathy and understanding. This is not only patriotic service, it is preeminently

Christian service. We cannot rely upon a few salaried men and women to relieve of us our responsibility. It is the duty of every Christian man and woman to accept the opportunity to become dynamic centers of this spirit of friendliness and service and see to it that it is not in pious platitudes but in the spirit and passion of Him who loved men for what they were and what they might become, who broke down the barriers of race and nation to make of all men a new brotherhood—the Kingdom of God—and who said, “Other sheep I have who are not of this fold. Them also I must bring and they shall hear my voice and shall become one flock, one Shepherd.”

DIRECTORY

BAPTIST MISSIONARY WORKERS AMONG NEW AMERICANS

APPOINTEES OF THE AMERICAN BAPTIST HOME
MISSION SOCIETY AND THE WOMAN'S AMERICAN
BAPTIST HOME MISSION SOCIETY, STATE CON-
VENTIONS AND CITY MISSION SOCIETIES.

(Current data 1921 - 22)

1. CHINESE.

CHARLES R. SHEPHERD, *General Missionary, Berkeley, Cal.*

Arizona	Tucson	Miss Ellen Allport
California	Fresno	Yu Wan Sue
		Miss Amy Purcell
	Locke	Ong Yip
		Miss Mary Maxwell
		Mrs. Ong Yip
	Oakland	(<i>Self-supporting</i>)
	Sacramento	Yu Wan Sue
	San Francisco	P. K. Chau
		Miss Faith Longfellow
		Miss Mildred Cummings
		Miss Ruth Tilbury
		Miss Hetty Evans
		Miss J. Larzelere
		Miss Grace Chan
		Miss Martha Sum
		Miss Martha Ames
		Miss Lotta Hobson
		Miss Ethel Turner
Illinois	Chicago	L. S. Chan
Montana	Butte	E. J. Bracken
New York	New York City	Lee To
	Brooklyn	(<i>Supply</i>)
Pennsylvania	Philadelphia	Hong Lee*
		H. H. Chu
Oregon	Portland	H. F. Cham
		Miss Zelda Waters
Washington	Seattle	Lum Ming Tak
		Miss Jane M. Skiff
		Miss Alice Snape

* Supported by Pennsylvania Convention.

2. CZECHOSLOVAKIAN.

A. P. SLABEY, *Teacher International Baptist Seminary*
East Orange, N. J.

Connecticut	Bridgeport	J. J. Pavelda (<i>Slovak</i>)
	Torrington	J. J. Pavelda (<i>Slovak</i>)
Illinois	Chicago	E. Catlos (<i>Czech</i>)
		J. Fort (<i>Czech</i>)
		G. M. Hadraba (<i>Czech</i>)
		P. Kubik (<i>Slovak</i>)
		V. Shuldes (<i>Cz.-Slovak</i>)
		Miss Lora Vedra
Illinois	South Chicago	Miss Agot Krane
		Miss Helen Tenhaven
Michigan	Detroit	C. Dusek (<i>Czech</i>)
		(<i>Slovak</i>) (<i>Supply</i>)
		Miss Alma Bistor
		Miss Bertha Kirschke
Minnesota	Boyceville	Miss. served by layman
	Minneapolis	S. J. Herban (<i>Slovak</i>)
		Miss Katherine Patrick
	New Prague	C. Bradza (<i>Czech</i>)
New Jersey	Newark	Prof. A. P. Slabey
		(<i>Supply, Slovak</i>)
	Trenton	Miss Marie Meeries
New York	New York City	A. Hok (<i>Slovak</i>)
Ohio	Akron	P. Knetko**
	Canton	S. Patrick (<i>Colporter</i>)
	Cleveland	A. Kelih (<i>Slovenian</i>)
		M. Profant (<i>Slovak</i>)
		J. Vanek (<i>Czechoslovak</i>)
	Massillon†	
	Youngstown	Miss Julia Freska
Pennsylvania	Creighton	M. Stucsek (<i>Slovak</i>)‡

** Mission served by layman.

† Mission of Slovak church of Cleveland.

‡ Oldest Slovak Baptist church.

CZECHOSLOVAKIAN (Continued)

Pennsylvania	Monaca	A. Meereis (<i>Slovak</i>) (<i>Supply</i>)
	Philadelphia	P. Bednar (<i>Slovak</i>)
Wisconsin	Phillips**	<i>Miss. served by layman</i>
	Racine	M. Placko (<i>do</i>)

3. ESTONIAN.

New York	New York City	Andres Tettermann
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4. FRENCH.

Maine	Waterville	H. J. Tetreault
Massachusetts	Fitchburg	(<i>Supply</i>)
	Lowell	F. A. Perron
	Manchang	(<i>Supply</i>)
	New Bedford	(<i>Supply</i>)
	Salem	F. A. Perron**
	Worcester	T. LaFleur
Rhode Island		Miss Bertha A. Nicolet
	Providence	A. Devos (<i>General</i>)
	Woonsocket	Ed. Revel

5. HUNGARIAN.

STEPHEN OROSZ, *Head of Hungarian Department,*
Baptist Seminary, East Orange, N. J.

GEORGE GOGOLYAK, *Colporter, Ohio.*

Connecticut	Wallingford	M. Szilagyi
	South Norwalk	G. Petre
	Bridgeport	(<i>Appointment pending</i>)
Illinois	West Pullman	A. Petre
	East St. Louis	(<i>Supply</i>)

** Supply during absence of Pastor Rev. O. Brouillette, who is doing reconstruction work in France under the Foreign Society.

HUNGARIAN (Continued)

Indiana	East Hammond	E. Revy
	Indiana Harbor	E. Revy
		Miss Sarah Noyes
		Miss Lillian C. Phillips
Michigan		Mrs. George McKee
	Detroit	F. S. Fazekas
		Miss Jean Lund
New Jersey	Lansing	(Supply)
	Crome	C. Bannyai
	Newark	(Supply)
	New Brunswick	S. Gazsi
	Passaic	N. Kovacs
	Perth Amboy	S. Balogh
New York	Trenton	A. Toth
	New York City	N. Dulitz
		Mrs. Straka
		Miss Helena Toth
	Brooklyn	N. Dulitz
	Buffalo	J. Botka
Ohio		Mrs. Olive Lord
	Akron	G. Kecskes
	Canton	G. Gogolyak (<i>resident</i>)
	Cincinnati	(Supply)
	Cleveland, 1st	M. Biro
		Miss Amelia Bartel
	Buckeye H'ghts	W. Dauda
	West Side	J. Matuskovits
	Columbus	(Supply)
	Dayton	Miss Lena Gay
	Elyria	L. Reeves
	Lorain	L. Reeves
	Martins Ferry	(Supply)
Pennsylvania	Youngstown	M. Fabian
	Harrisburg	D. Iovan (<i>bi-lingual</i>)
	Homestead	A. Stumpf
	W. Homestead	Mrs. Amelia Pauliniy

HUNGARIAN (Continued)

Pennsylvania	McKeesport	L. Stumpf
	New Castle	S. Bertalon
	Philadelphia	M. Majoresak
Virginia	Dante	Louis Yoo
West Virginia	Ward	John Gancs (<i>layman</i>)

6. ITALIAN.

ANTONIO MANGANO, *Dean Italian Department*, Colgate University (affiliated with the International Baptist Seminary, East Orange).

California	Fresno	(<i>Supply</i>)
	Los Angeles	Henry Re
	San Diego	(<i>Supply</i>)
Connecticut	Ansonia	J. G. Riso
	Bridgeport	B. Isgro
		Miss Cynthia Moore
	Hartford	A. Roca
	Meriden	J. E. Parrella
	New Haven	J. Paladino
		Miss Clara E. Olds
		Miss Muriel Osborne
	New London	V. Aghetto
	Norwich	V. Aghetto
	Norwich	Miss Carolyn Rice
	Waterbury	A. Ventura
	Southington	(<i>Supply</i>)
Dist. of Columbia	Washington	M. C. Marseglia
Kansas	Pittsburg	S. Paterno
		(<i>general missionary</i>)
Massachusetts	Boston, Bethel	A. Bellondi
	Hyde Park	
	West End	G. I. Cardellicchio
	East End	G. I. Cardellicchio
		Mrs. Frances Campbell
	Framingham	(<i>Supply</i>)
	Haverhill	A. Bellondi

ITALIAN (Continued)

Massachusetts	Lawrence	A. Bellondi
		Miss Ethel Fosdick
	Lynn	G. I. Cardellicchio
		Miss Alice Craig
	Springfield	R. Guiffrida
Michigan		T. DeLuca
	Wakefield	A. Sannella
	Worcester	Miss Bertha M. West
	Detroit	A. Altobello
		A. Pascuita
Missouri	St. Louis	Miss Mina Preuss
Nebraska	Omaha	C. DiStefano
		Miss Rose Anstey
New Jersey	Camden	C. Allegri
		Miss Clara Mayhew
		Miss Clarissa Maye
		Miss Margaret Harrer
	Hoboken	E. Seletti
	Newark	J. J. Plainfield
		Miss Lucy Goff
	North Orange	A. Corbo
	Passaic	L. Turco
	Silver Lake	B. Pascale
New York	Trenton	M. S. Solimene
		Miss A. H. E. Stewart
	New York City	
	Meeting in	A. Galloppi
	Judson Church	C. Simboli
		Miss Allene Bryan
		Miss Hazel Ilsley
		Miss Elizabeth Frazier
		Miss G. Rousseau
		Miss Ethel Mattison
	Mariners Tem.	C. Pagano
		Miss Cora Beath
		Miss Carmela Rienzi

ITALIAN (Continued)

New York

New York City

St. Johns	P. L. Buffa
Second Ave.	R. Mingioli
	Miss Clover C. Barrett
	Miss Violet Wright

Brooklyn

Ch. of Transf.	V. Colletta
	Miss Eva McCoy
	Miss Rosalie Olson
	Miss P. C. Eggleston
	Miss Harriet Mason
Canarsie	S. LoPresti
East End	S. LoPresti
Strong Place	L. Zibelli
	Miss Margaret Denton
	Miss Solma Smith

Batavia

Buffalo, First	V. Panizzoli
Trenton Ave.	G. B. Castellini
	G. Basile
	Miss Frances Broome
	Miss Nellie Marr
	Miss Julia Morey

Mt. Vernon

Ossining	Student
Rochester	F. Valdina
Syracuse	James Herring
Utica	F. DiTommaso

White Plains	A. Perrotta
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Cleveland	F. Valdina
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Ohio

Youngstown	V. Cordo
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	(Supply)
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	Miss Ada M. Posegate
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Oregon

Portland	E. Fantette
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Pennsylvania

Rankin	Miss Luella Adams
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Jeanette	S. Florena
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Philadelphia	A. DiDomenica
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	Miss E. Downsbrough
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ITALIAN (Continued)

Pennsylvania	Philadelphia	Miss Louise Eshleman
	Scottdale	A. Albanese
	Wayne	Miss B. Chisakofsky
	Sharon	Miss Lydia Nichols
Rhode Island	Providence	
	Dean Street	J. DiTiberio
	Marietta	F. Cali
		Miss Ruth Rundell
West Virginia	Boomer	Miss June Barber
	Flemington	G. Gigliotti

7. JAPANESE.

California*	East San Pedro	M. Ito
	Moneta	K. Shiraiski
	San Pedro	H. Y. Shibata
		Miss Oliva A. Warren
Washington	Seattle	F. Okazaki
		Miss F. M. Rumsey
		Miss Ruth French
		Miss May Herd
		Miss E. McCollough
	Tacoma	K. Nutahara

8. LITHUANIAN.

Illinois	Chicago	J. Vaitulis
Indiana	Indiana Harbor	(Supply)

9. LETTISH.

New York	New York City	John Kweetin
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10. MEXICAN.

EDWIN R. BROWN, *General Missionary*, Los Angeles, Cal.

Arizona	Glendale	A. Vargas
	Phoenix	R. M. Garrett
		Miss H. Wainwright

*A new self-sustaining mission in Sacramento is asking our cooperation.

MEXICAN (Continued)

California	Tucson	M. A. Urbina
	Yuma	C. Tooms
	Alameda	F. S. Hernandez
	Corona	P. H. Pierson
	Colton	C. T. Valdivia
	Fresno	R. L. Martinez
	Garden Grove	M. D. Castillo
	Los Angeles	Paul Ayon
		M. Carceller
		A. F. Cordova
		Miss Hallie F. Embree
		Miss Martha Blackmore
		Miss Lillah Kirby
		Mrs. L. E. Troyer
	Oxnard	P. Hurtiz
	Santa Barbara	B. Urquida
		Miss Mabel Ruff
	San Diego	A. T. Ojeda
	San Pedro	A. Arellano
		Miss Hazel Hawley
Colorado	Denver	(<i>Pastor suppt'd locally</i>)
	Pueblo	A. Jimenez
Kansas		Mrs. Edith Sturgill
		Miss Edna Mertz
	Rocky Ford	J. M. Rodriguez
	Kansas City	L. D. Ruiz
	Kansas City	Logan
	Brooklyn	E. Bernier (<i>Spanish</i>)
Missouri		Miss A. D. Bischoff
New York		

11. NORWEGIAN.

(Not including self-supporting churches.)

Massachusetts	Boston	A. C. Krane
Minnesota	Minneapolis	L. O. Williams
		(<i>general missionary</i>)

NORWEGIAN (Continued)

New York	Brooklyn	O. E. Hanson Miss Ida Knudson
North Dakota	Barton	(Supply)
	Drayton	(Supply)
	Eagle Point	(Supply)
	Fargo	Ole Larsen (general missionary)
	Grand Forks	Miss Emma Anderson (general missionary)
	Park River	Richard Jensen
	Valley City	J. A. Moe
Washington	Bellingham	(Supply)

12. POLISH.

Delaware	Wilmington	J. Adamczyk
Illinois	Chicago	J. Frydryk
		F. Kedzierski
Indiana	East Hammond	W. S. Anuta
		Miss Jennie Bewsey
		Miss Lizetta Rouley
		Miss Augusta Anuta
Massachusetts	Conn. Valley	M. Jaeger (<i>Colporter</i>)
	Worcester	M. Jaeger
Michigan	Detroit	J. Rzepecki
		A. Morze
		Miss Mary Kwasigroch (Supply)
New Jersey	Lansing	
	Jersey City	M. Pawlowski
	Newark	(Supply)
New York	New York City	A. Ziarko
	Buffalo	W. Chrzanowski
	Rochester	M. S. Lesik
Ohio	Cleveland	C. Jersak
	Toledo	M. S. Lesik

POLISH (Continued)

Pennsylvania	Philadelphia	A. Czaplik
	Chester	(Supply)
Wisconsin	Milwaukee	A. Soltys
		Miss C. Garness
	Pound, First	S. Schilke (Self-supporting)
	Second	G. Alf (do.)
Canada	Toronto	K. W. Tuzek
	Hamilton	E. Lipinski

13. PORTUGUESE.

California	San Francisco	J. R. S. Leite (general missionary)
Massachusetts	Cambridge	J. Loja
	Fall River	A. Rodriguez
	New Bedford	F. C. B. Silva
Rhode Island	Pawtucket	A. J. DeSouza
	Providence	A. J. DeSouza Miss Viola Olson

14. ROUMANIAN.

V. PRODAN, *Roumanian Department, Internat'l Seminary,*
East Orange, N. J.

Illinois	Chicago	D. Trustza
	Lake Forest	(Supply)
Indiana	East Hammond	Ilic Trustza
	Gary	Ilic Trustza
	Indianapolis	(Supply)
Michigan	Detroit, First	C. R. Igrisan
	Second	V. Vigy (Supply) Miss Minnie Shepherd
Ohio	Akron	J. Ardelean
		Miss Lilla Sawyer
	Cincinnati	(Supply)
	Cleveland	J. Fark

ROUMANIAN (Continued)

Pennsylvania	Dayton	(Supply)
	Martins Ferry	(Supply)
	Youngstown	(Supply)
	Warren	(Supply)
	Harrisburg	D. Iovan
	New Castle	(Supply)
	Philadelphia	D. Iovan
	South Bethlehem	
	West Pittsburgh	(Supply)

15. RUSSIAN.

R. J. INKE, *General Missionary*

California	Los Angeles	J. E. Artemenko
		Miss Emma Miller
		Miss Ruth Price
	San Francisco	A. H. Nikolaus
		Miss Anna Dietz
Convention.		
Connecticut	Ansonia	(Supply)
	Bridgeport	(Supply)
	Bristol	(Supply)
	Hartford	J. Daviduk
	Waterbury	J. Daviduk
Illinois		
Maine	Waterville	F. Novisky
Massachusetts	Peabody	A. Kolesnikoff
	Lynn	A. Kolesnikoff
	Worcester	(Supply)
	Boston	J. Illinitch
	Springfield	(Supply)
Michigan	Detroit	(Supply)
New Jersey	Newark	(Supply)
	Passaic	(Supply)
	Paterson	(Supply)
	South River	(Supply)

RUSSIAN (Continued)

New York	New York City	G. Podlesney
	Buffalo	B. Bookin
North Dakota	Dogden	(Supply)
	Graystone	Benedict
North Dakota	Kief	(Supply)
	Max	N. Nesdoly
Ohio	Cleveland	(Supply)
Pennsylvania	Philadelphia	Miss Boldwen M. Jones
	Chester	(Supply)
	Pittsburgh	(Supply)
	Scranton	(Supply)
	So. Bethlehem	(Supply)
Rhode Island	Providence	J. Puhovsky
	Woonsocket	J. Puhovsky
Wisconsin	Milwaukee	(Supply)

16. SWEDISH.

(Exclusive of self-supporting churches.)

Massachusetts	Boston	Miss Mathilda Brown
	Cambridge	J. A. Westin
Minnesota	Alexandria	G. R. Anderson
	Cambridge	C. E. Bergfalk
Missouri	Kansas City	Miss Anna Gustafson
New York	New York City	Roy Isak
		(Finnish-Swede)
		Miss Lydia Hedborg
		(Finnish-Swede)
	Brooklyn	
	Ebenezer	(Supply)
	Bay Ridge	Alex. Hulbert
North Dakota	Grand Forks	O. S. Jacobson

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